
HOW TO
TELL
FORTUNES

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HOW TO TELL FORTUNES BY CARDS.

In telling Fortunes by Cards—as in all games in which they are employed—the Ace ranks highest in value. Then comes the King, followed by the Queen, Knave, Ten, Nine, Eight, and Seven; these being generally the only cards used.

The order, and comparative value of the different suits, is as follows:—First on the list stand "Clubs," as they mostly portend happiness; and—no matter how numerous, or how accompanied—are rarely or never of bad augury. Next come "Hearts," which usually signify joy, liberality, or good temper; "Diamonds," on the contrary, denote delay, quarrels, and annoyance; and "Spades"—the worst suit of all—grief, sickness, and loss of money.

We are of course speaking generally, as, in many cases, the position of cards entirely changes their signification; their individual and relative meaning being often widely different. Thus, for example, the King of Hearts, the Nine of Hearts, and the Nine of Clubs, respectively signify, a liberal man, joy, and success in love, but change their position, by placing the King *between* the two nines, and you would read that a man, then rich and happy, would be ere long consigned to a prison!

SIGNIFICATION OF THE CARDS.

The individual meaning attached to the thirty-two cards employed is as follows:—

THE EIGHT CLUBS.

Ace of Clubs.—Signifies joy, money, or good news; if reversed, the joy will be of brief duration.

King of Clubs.—A frank, liberal man, fond of serving his friends; if reversed, he will meet with a disappointment.

Queen of Clubs.—An affectionate woman, but quick-tempered and touchy; if reversed, jealous and malicious.

Knave of Clubs.—A clever and enterprising young man; reversed, a harmless flirt and flatterer.

Ten of Clubs.—Fortune, success, or grandeur; reversed, want of success in some small matter.

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Nine of Clubs.—Unexpected gain, or a legacy; reversed, some trifling present.

Eight of Clubs.—A dark person's affections, which, if returned, will be the cause of great prosperity; reversed, those of a fool, and attendant unhappiness, if reciprocated.

Seven of Clubs.—A small sum of money, or unexpectedly recovered debt; reversed, a yet smaller amount.

THE EIGHT HEARTS.

Ace of Hearts.—A love-letter, or some pleasant news; reversed, a friend's visit.

King of Hearts.—A fair, liberal man; reversed, will meet with disappointment.

Queen of Hearts.—A mild, amiable woman; reversed, has been crossed in love.

Knave of Hearts.—A gay young bachelor, who dreams only of pleasure; reversed, a discontented military man.

Ten of Hearts.—Happiness, triumph; if reversed, some slight anxiety.

Nine of Hearts.—Joy, satisfaction, success; reversed, a passing chagrin.

Eight of Hearts.—A fair person's affections; reversed, indifference on his or her part.

Seven of Hearts.—Pleasant thoughts, tranquillity; reversed, ennui, weariness.

THE EIGHT DIAMONDS.

Ace of Diamonds.—A letter, soon to be received; and, if the card be reversed, containing bad news.

King of Diamonds.—A fair man—generally in the army—but both cunning and dangerous; if reversed, a threatened danger, caused by machinations on his part.

Queen of Diamonds.—An ill-bred, scandal-loving woman; if reversed, she is to be greatly feared.

Knave of Diamonds.—A tale-bearing servant, or unfaithful friend; if reversed, will be the cause of mischief.

Ten of Diamonds.—Journey, or change of residence; if reversed, it will not prove fortunate.

Nine of Diamonds.—Annoyance, delay; if reversed, either a family or a love quarrel.

Eight of Diamonds.—Love-making; if reversed, unsuccessful.

Seven of Diamonds.—Satire, mockery; reversed, a foolish scandal.

N. B.—In order to know whether the Ace, Ten, Nine, Eight and Seven of Diamonds are reversed, it is better to make a small pencil-mark on each, to show which is the top of the card.

THE EIGHT SPADES.

Ace of Spades.—Pleasure; reversed, grief, bad news.

King of Spades.—The envious man, an enemy, or a dishonest lawyer, who is to be feared; reversed, impotent malice.

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Queen of Spades.—A widow; reversed, a dangerous and malicious woman.

Knave of Spades.—A dark, ill-bred young man; reversed, he is plotting some mischief.

Ten of Spades.—Tears, a prison; reversed, brief affliction.

Nine of Spades.—Tidings of a death; reversed, it will be some near relative.

Eight of Spades.—Approaching illness; reversed, a marriage broken off, or offer refused.

Seven of Spades.—Slight annoyances; reversed, a foolish intrigue.

The Court cards of Hearts and Diamonds usually represent persons of fair complexion; Clubs and Spades, the opposite.

Signification of Different Cards of the Same Denomination.

Four Aces, coming together, or following each other, announce danger, failure in business, and sometimes imprisonment. If one or more of them be reversed, the danger will be lessened, but that is all.

Three Aces, coming in the same manner.—Good tidings; if reversed, folly.

Two Aces.—A plot; if reversed, will not succeed.

Four Kings.—Rewards, dignities, honors; reversed, they will be less, but sooner received.

Three Kings.—A consultation on important business, the result of which will be highly satisfactory; if reversed, success will be doubtful.

Two Kings.—A partnership in business; if reversed, a dissolution of the same. Sometimes this only denotes friendly projects.

Four Queens.—Company, society; one or more reversed, denotes that the entertainment will not go off well.

Three Queens.—Friendly calls; reversed, chattering and scandal or deceit.

Two Queens.—A meeting between friends; reversed, poverty, troubles, in which one will involve the other.

Four Knaves.—A noisy party—mostly young people; reversed, a drinking bout.

Three Knaves.—False friends; reversed, a quarrel with some low person.

Two Knaves.—Evil intentions; reversed, danger.

Four tens.—Great success in projected enterprises; reversed, the success will not be so brilliant, but still it will be sure.

Three tens.—Improper conduct; reversed, failure.

Two tens.—Change of trade or profession; reversed, denotes that the prospect is only a distant one.

Four nines.—A great surprise; reversed, a public dinner.

Three nines.—Joy, fortune, health; reversed, wealth lost by imprudence.

Two nines.—A little gain; reversed, trifling losses at cards.

Four eights.—A short journey; reversed, the return of a friend or relative.

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Three eights.—Thoughts of marriage; reversed, folly, flirtation.

Two eights.—A brief love-dream; reversed, small pleasures and trifling pains.

Four Sevens.—Intrigues among servants or low people, threats, snares, and disputes; reversed, that their malice will be impotent to harm, and that the punishment will fall on themselves.

Three sevens.—Sickness, premature old age; reversed, slight and brief indisposition.

Two sevens.—Levity; reversed, regret.

Any picture-card between two others of equal value—as two tens, two Aces, etc.—denotes that the person represented by that card runs the risk of a prison.

It requires no great efforts to commit these significations to memory, but it must be remembered that they are but what the alphabet is to the printed book: a little attention and practice, however, will soon enable the learner to form these mystic letters into words, and words into phrases; in other language, to assemble these cards together, and read the events, past and to come, their pictured faces pretend to reveal.

There are several ways of doing this; but we will give them all, one after another, so as to afford our readers an ample choice of methods of prying into futurity.

DEALING THE CARDS BY THREES.

Take the pack of thirty-two selected cards (viz., the Ace, King, Queen, Knave, Ten, Nine, Eight, and Seven of each suit), having before fixed upon the one you intend to represent yourself, supposing always you are making the essay on your own behalf. If not, it must represent the person for whom you are acting. In doing this, it is necessary to remember that the card chosen should be according to the complexion of the chooser, King or Queen of Diamonds for a very fair person, ditto of Hearts for one rather darker, Clubs for one darker still, and Spades only for one very dark indeed. The card chosen also loses its signification, and simply becomes the representative of a dark or fair man, or woman, as the case may be.

This point having been settled, shuffle the cards, and either cut them or have them cut for you (according to whether you are acting for yourself or another person), taking care to use the *left* hand. That done, turn them up by *threes*, and every time you find in these triplets *two of the same suit*, such as two Hearts, two Clubs, etc., withdraw the highest card and place it on the table before you. If the triplet should chance to be all of the same suit, the *highest* card is still to be the only one withdrawn; but should it consist of three of the *same value* but *different suits*, such as three Kings, etc., they are to be all appropriated. We will suppose that, after having turned up the cards three by three, you have been able to withdraw six, leaving twenty-six, which you shuffle and cut, and again turn up by threes, acting precisely as you did before, until you have obtained either *thirteen*, *fifteen*, or *seventeen* cards. Recollect that the number must always be uneven, and

that the card representing[7] the person for whom the essay is made must make one of it. Even if the requisite thirteen, fifteen, or seventeen have been obtained, and this one has not made its appearance, the operation must be recommenced. Let us suppose the person whose fortune is being read to be a lady, represented by the Queen of Hearts, and that fifteen cards have been obtained and laid out—in the form of a half circle—in the order they were drawn, viz., the Seven of Clubs, the Ten of Diamonds, the Seven of Hearts, the Knave of Clubs, the King of Diamonds, the Nine of Diamonds, the Ten of Hearts, the Queen of Spades, the Eight of Hearts, the Knave of Diamonds, the Queen of Hearts, the Nine of Clubs, the Seven of Spades, the Ace of Clubs, the Eight of Spades. Having considered your cards, you will find among them two Queens, two Knaves, two tens, three sevens, two eights, and two nines; you are, therefore, able to announce:

“The two Queens before me signify the reunion of friends; the two Knaves, that there is mischief being made between them. These two tens denote a change of profession, which, from one of them being between two sevens, I see will not be effected without some difficulty; the cause of which, according to these *three* sevens, will be illness. However, these two nines promise some small gain, resulting—so say these two eights—from a love affair.”

You now begin to count *seven cards, from right to left*, beginning with the Queen of Hearts, who represents the lady you are acting for. The seventh being the King of Diamonds, you may say:

“You often think of a fair man in uniform.”

The next seventh card (counting the King of Diamonds as *one*) proves to be the Ace of Clubs; you add:

“You will receive from him some very joyful tidings; he, besides, intends making you a present.”

Count the Ace of Clubs as “one,” and proceeding to the next seventh card, the Queen of Spades, you resume:

“A widow is endeavoring to injure you on this very account; and” (the seventh card, counting the Queen as one, being the Ten of Diamonds) “the annoyance she gives you will oblige you to either take a journey or change your residence; but” (this Ten of Diamonds being imprisoned between two sevens) “your journey or removal will meet with some obstacle.”

On proceeding to count as before, calling the Ten of Diamonds one, you will find the seventh card proves to be the Queen of Hearts herself, the person for whom you are acting, and may therefore safely conclude by saying:

“But this you will overcome of yourself, without needing any one’s aid or assistance.”

Now take the two cards at either extremity of the half circle, which are, respectively, the Eight of Spades and the Seven of Clubs, unite them, and continue:—

“A sickness, which will lead to your receiving a small sum of money.”

Repeat the same maneuver, which brings together the Ace of Clubs and the Ten of Diamonds:—

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“Good news, which will make you decide on taking a journey, destined to prove a very happy one, and which will occasion you to receive a sum of money.”

The next cards united, being the Seven of Spades and the Seven of Hearts, you say:—

“Tranquility and peace of mind, followed by slight anxiety, quickly succeeded by love and happiness.”

Then come the Nine of Clubs and the Knave of Clubs, foretelling: “You will certainly receive money through the exertions of a clever dark young man—Queen of Hearts and King of Diamonds—which comes from a fair man in uniform; this rencounter announces some great happiness in store for you, and complete fulfillment of your wishes. Knave of Diamonds and Nine of Diamonds—Although this happy result may be delayed for a time, through some fair young man, not famed for his delicacy—Eight of Hearts and Ten of Hearts—love, joy, and triumph. The Queen of Spades, who remains alone, is the widow who is endeavoring to injure you, and who finds herself abandoned by all her friends!”

Now gather up the cards you have been using, shuffle and cut them with the left hand, and proceed to make them into three packs by dealing one to the left, one in the middle, and one to the right; a fourth is laid aside to form “a surprise.” Then continue to deal the cards to each of the three packs in turn, until their number is exhausted, when it will be found that the left-hand and middle packs contain each five cards, whilst the one on the right hand consists of only four.

Now ask the person consulting you to select one of the three packs. We will suppose this to be the middle one, and that the cards comprising it are, the Knave of Diamonds, the King of Diamonds, the Seven of Spades, the Queen of Spades, and the Seven of Clubs. These, by recollecting our previous instructions regarding the individual and relative signification of the cards, are easily interpreted, as follows:

“The Knave of Clubs—a fair young man, possessed of no delicacy of feeling, who seeks to injure—the King of Diamonds—a fair man in uniform—Seven of Spades—and will succeed in causing him some annoyance—the Queen of Spades—at the instigation of a spiteful woman—Seven of Clubs—but, by means of a small sum of money, matters will be finally easily arranged.”

Next take up the left-hand pack, which is “for the house”—the former one having been for the lady herself. Supposing it to consist of the Queen of Hearts, the Knave of Clubs, the Eight of Hearts, the Nine of Diamonds, and the Ace of Clubs, they would read thus:

“Queen of Hearts—the lady whose fortune is being told is, or soon will be, in a house—Knave of Clubs—where she will meet with a dark young man, who—Eight of Hearts—will entreat her assistance to forward his interests with a fair girl—Nine of Diamonds—he having met with delays and disappointment—Ace of Clubs—but a letter will arrive announcing the possession of money, which will remove all difficulties.”

The third pack is “for those who did not expect it,” and will[9] be composed of four cards, let us say the Ten of Hearts, Nine of Clubs, Eight of Spades, and Ten of Diamonds, signifying:

“The Ten of Hearts—An unexpected piece of good fortune and great happiness—Nine of Clubs—caused by an unlooked-for legacy—Eight of Spades—which joy may perhaps be followed by a slight sickness—Ten of Diamonds—the result of a fatiguing journey.”

There now remains on the table only the card intended for the “surprise.” This, however, must be left untouched, the other cards gathered up, shuffled, cut, and again laid out in three packs, not forgetting at the first deal to add a card to “the surprise.” After the different packs have been duly examined and explained, as before described, they must again be gathered up, shuffled, etc.,

indeed, the whole operation repeated, after which the three cards forming "the surprise" are examined; and supposing them to be the Seven of Hearts, the Knave of Clubs, and the Queen of Spades, are to be thus interpreted:

"Seven of Hearts—pleasant thoughts and friendly intentions—Knave of Clubs—of a dark young man—relative to a malicious dark woman, or widow, who will cause him much unhappiness."

DEALING THE CARDS BY SEVENS.

After having shuffled the pack of thirty-two selected cards—which, as we before stated, consist of the Ace, King, Queen, Knave, Ten, Nine, Eight, and Seven of each suit—either cut them yourself, or, if acting for another person, let that person cut them, taking care to use the *left* hand. Then count seven cards, beginning with the one lying on the top of the pack. The first six are useless, so put them aside, and retain only the seventh, which is to be placed face uppermost on the table before you. Repeat this three times more, then shuffle and cut the cards you have thrown on one side, together with those remaining in your hand, and tell them out in sevens as before, until you have thus obtained twelve cards. It is, however, indispensable that the one representing the person whose fortune is being told should be among the number; therefore, the whole operation must be recommenced in case of it not having made its appearance. Your twelve cards being now spread out before you in the order in which they have come to hand, you may begin to explain them as described in the manner of dealing the cards in threes—always bearing in mind both their individual and relative signification. Thus, you first count the cards by sevens, beginning with the one representing the person for whom you are acting, going from *right* to *left*. Then take the two cards at either extremity of the line or half-circle, and unite them, and afterwards form the three heaps or packs and "the surprise" precisely as we have before described. Indeed, the only difference between the two methods is the manner in which the cards are obtained.

DEALING THE CARDS BY FIFTEENS.

After having well shuffled and cut the cards, or, as we have before said, had them cut, deal them out in two packs, containing[10] sixteen cards in each. Desire the person consulting you to choose one of them; lay aside the first card, to form "the surprise;" turn up the other fifteen, and range them in a half-circle before you, going from left to right, placing them in the order in which they come to hand, and taking care to remark whether the one representing the person for whom you are acting be among them. If not, the cards must be all gathered up, shuffled, cut, and dealt as before, and this must be repeated until the missing card makes its appearance in the pack chosen by the person it represents. Now proceed to explain them—first, by interpreting the meaning of any pairs, triplets, or quartettes among them; then by counting them in sevens, going from right to left, and beginning with the card representing the person consulting you; and lastly, by taking the cards at either extremity of the line and pairing them. This being done, gather up the fifteen cards, shuffle, cut, and deal them so as to form three packs of each five cards. From each of these three packs withdraw the topmost card, and place them on the one laid aside to form "the surprise," thus forming four packs of four cards each.

Desire the person for whom you are acting to choose one of these packs, "for herself" or "himself," as the case may be. Turn it up, and spread out the four cards it contains, from left to

right, explaining their individual and relative signification. Next proceed in like manner with the pack on your left hand, which will be "for the house;" then the third one, "for those who do not expect it;" and lastly, "the surprise."

In order to render our meaning perfectly clear, we will give another example. Let us suppose that the pack for the person consulting you is composed of the Knave of Hearts, the Ace of Diamonds, the Queen of Clubs, and the Eight of Spades *reversed*. By the aid of the list of meanings we have given, it will be easy to interpret them as follows:

"The Knave of Hearts is a gay young bachelor—the Ace of Diamonds—who has written, or will very soon write, a letter—the Queen of Clubs—to a dark woman—Eight of Spades reversed—to make proposals to her, which will not be accepted."

On looking back to the list of significations, it will be found to run thus:

Knave of Hearts.—A gay young bachelor, who thinks only of pleasure.

Ace of Diamonds.—A letter soon to be received.

Queen of Clubs.—An affectionate woman, but quick-tempered and touchy.

Eight of Spades.—If reversed, a marriage broken off, or offer refused.

It will thus be seen that each card forms, as it were, a phrase from an assemblage of which nothing but a little practice is required to form complete sentences. Of this we will give a further example, by interpreting the signification of the three other packs—"for the house," "for those who do not expect it," and "the surprise." The first of these, "for the house," we will suppose to consist of the Queen of Hearts, the Knave of Spades[11] *reversed*, the Ace of Clubs, and the Nine of Diamonds, which reads thus:

"The Queen of Hearts is a fair woman, mild and amiable in disposition, who—Knave of Spades reversed—will be deceived by a dark, ill-bred young man—the Ace of Clubs—but she will receive some good news, which will console her—Nine of Diamonds—although it is probable that the news may be delayed."

The pack "for those who do not expect it," consisting of the Queen of Diamonds, the King of Spades, the Ace of Hearts *reversed*, and the Seven of Spades, would signify:

"The Queen of Diamonds is a mischief-making woman—the King of Spades—who is in league with a dishonest lawyer—Ace of Hearts reversed—they will hold a consultation together—Seven of Spades—but the harm they will do will soon be repaired."

Last comes "the surprise," formed by, we will suppose, the Knave of Clubs, the Ten of Diamonds, the Queen of Spades, and the Nine of Spades, of which the interpretation is:

"The Knave of Clubs is a clever, enterprising young man—Ten of Diamonds—about to undertake a journey—Queen of Spades—for the purpose of visiting a widow—Nine of Spades—but one or both of their lives will be endangered."

THE ITALIAN METHOD.

Take a pack composed of thirty-two selected cards, viz., the Ace, King, Queen, Knave, Ten, Nine, Eight, and Seven of each suit. Shuffle them well, and either cut or have them cut for you, according to whether you are acting for yourself or another person. Turn up the cards by threes,

and when the triplet is composed of cards of the same suit, lay it aside; when of three different suits, pass it by without withdrawing any of the three; but when composed of two of one suit and one of another, withdraw the highest card of the two. When you have come to the end of the pack, gather up all the cards except those you have withdrawn; shuffle, cut, and again turn up by threes. Repeat this operation until you have obtained fifteen cards, which must then be spread out before you, from *left* to *right*, in the order in which they come to hand.

Care must, however, be taken that the card representing the person making the essay is among them; if not, the whole operation must be recommenced until the desired result is obtained. We will suppose it to be some dark lady—represented by the Queen of Clubs—who is anxious to make the attempt for herself, and that the cards are laid out in the following order, from left to right:—Ten of Diamonds, Queen of Clubs, Eight of Hearts, Ace of Diamonds, Ten of Hearts, Seven of Clubs, King of Spades, Nine of Hearts, Knave of Spades, Ace of Clubs, Seven of Spades, Ten of Spades, Seven of Diamonds, Ace of Spades, Knave of Hearts.

On examining them, you will find that there are three Aces among them, announcing good news; but, as they are at some distance from each other, that the tidings may be some time before they arrive.

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The three tens denote that the conduct of the person consulting the cards has not always been strictly correct. The two Knaves are enemies, and the three Sevens predict an illness, caused by them.

You now begin to count *five* cards, beginning with the Queen of Clubs, who represents the person consulting you. The fifth card, being the Seven of Clubs, announces that the lady will soon receive a small sum of money. The next fifth card proving to be the Ace of Clubs, signifies that this money will be accompanied by some very joyful tidings. Next, comes the Ace of Spades, promising complete success to any projects undertaken by the person consulting the cards; then the Eight of Hearts, followed at the proper interval by the King of Spades, showing that the good news will excite the malice of a dishonest lawyer; but the Seven of Spades coming next announces that the annoyance he can cause will be of short duration, and that a gay fair young man—the Knave of Hearts—will soon console her for what she has suffered. The Ace of Diamonds tells that she will soon receive a letter from this fair young man—the Nine of Hearts—announcing a great success—Ten of Spades—but this will be followed by some slight chagrin—Ten of Diamonds—caused by a journey—Ten of Hearts—but it will soon pass, although—Knave of Spades—a bad, dark young man will endeavor—Seven of Diamonds—to turn her into ridicule. The Queen of Clubs, being representative of herself, shows that it is towards *her* that the dark young man’s malice will be directed. Now take the cards at either extremity of the line, and pair them together. The two first being the Knave of Hearts and the Ten of Diamonds, you may say: “A gay young bachelor is preparing to take a journey—Ace of Spades and Queen of Clubs—which will bring him to the presence of the lady consulting the cards, and cause her great joy. Seven of Diamonds and Eight of Hearts—Scandal talked about a fair young girl. Ten of Spades and Ace of Diamonds—tears shed upon receipt of a letter. Seven of Spades and Ten of Hearts—great joy, mingled with slight sorrow. Seven of Clubs and Ace of Clubs—A letter promising money. Knave of Spades and King of Spades—the winning of a lawsuit. The Nine of Hearts, being the one card left, promises complete success.”

Now gather up the cards, shuffle, cut, and deal them out in five packs—one for the lady herself, one for the house, one for "those who do not expect it," one for "those who do expect it," and one for "the surprise," in the first deal, laying one card aside for "consolation." The rest are then equally distributed among the other five packs, which will four of them contain three cards, whilst the last only consists of two.

We will suppose the first packet for the lady herself to be composed of the Ace of Diamonds, the Seven of Clubs, and the Ten of Hearts. The interpretation would run thus:

"Ace of Diamonds—a letter will be shortly received—Seven of Clubs—announcing the arrival of a small sum of money—Ten of Hearts—and containing some very joyful tidings."

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The second pack, "for the house," containing the King of Spades, the Nine of Hearts, and the Knave of Spades:

"The person consulting the cards will receive a visit—King of Spades—from a lawyer—Nine of Hearts—which will greatly delight—Knave of Spades—a dark, ill-disposed young man."

The third pack, "for those who do not expect it," composed of the Ace of Spades, the Knave of Hearts, and the Ace of Clubs, would read:

"Ace of Spades—pleasure in store for—Knave of Hearts—a gay young bachelor—Ace of Clubs—by means of money; but as the Knave of Hearts is placed between two Aces, it is evident that he runs a great risk of being imprisoned; and from the two cards signifying respectively 'pleasure' and 'money,' that it will be for having run into debt."

The fourth pack, "for those who do expect it," containing the Eight of Hearts, the Queen of Clubs, and the Ten of Diamonds:

"The Eight of Hearts—the love-affairs of a fair young girl will oblige—the Queen of Clubs—the person consulting the cards—Ten of Diamonds—to take a journey."

The fifth pack, "for the surprise," consists of the Seven of Spades and the Ten of Spades, meaning:

"Seven of Spades—slight trouble—Ten of Spades—caused by some person's imprisonment—The Card of Consolation—Seven of Diamonds—which will turn out to have been a mere report."

PRESENT, PAST, AND FUTURE.

The person wishing to try her fortune in this manner (we will suppose her to be a young, fair person, represented by the Eight of Hearts), must well shuffle, and cut with the left hand, the pack of thirty-two cards; after which she must lay aside the topmost and undermost cards, to form the surprise. There will now remain thirty cards, which must be dealt out in three parcels—one to the left, one in the middle, and one to the right.

The left-hand pack represents the Past; the middle, the Present; and the one on the right hand, the Future. She must commence with the "Past," which we will suppose to contain these ten cards: The King of Clubs, the Ace of Spades, the Knave of Diamonds, the Nine of Diamonds, the Ace

of Hearts, the Knave of Hearts, the Queen of Hearts, the King of Spades, the Knave of Clubs, and the King of Hearts.

She would remark that picture-cards predominating was a favorable sign; also that the presence of three Kings proved that powerful persons were interesting themselves in her affairs. The three Knaves, however, warn her to beware of false friends, and the Nine of Diamonds predicts some great annoyance, overcome by some good and amiable person, represented by the Queen of Hearts. The two Aces also give notice of a plot. Taking the cards in the order they lay, the explanation would run thus:

"The King of Clubs—a frank, open-hearted man—Ace of Spades—fond of gayety and pleasure, is disliked by Knave of Diamonds—an unfaithful friend—Nine of Diamonds—who seeks[14] to injure him. The Ace of Hearts—a love-letter—Knave of Hearts—from a gay young bachelor to a fair, amiable woman—Queen of Hearts—causes—King of Spades—a lawyer to endeavor to injure a clever—Knave of Clubs—enterprising young man, who is saved from him by—the King of Hearts—a good and powerful man. Nevertheless, as the Knave of Clubs is placed between two similar cards, he has run great risk of being imprisoned through the machinations of his enemy."

The second parcel, "the Present," containing the Ten of Diamonds, the Nine of Spades, the Eight of Spades, the Queen of Diamonds, the Queen of Clubs, the Eight of Hearts, the Seven of Spades, the Ten of Spades, Queen of Spades, the Eight of Diamonds, signifies:

"The Ten of Diamonds—a voyage or journey, at that moment taking place—Nine of Spades—caused by the death or dangerous illness of some one—Eight of Spades—whose state will occasion great grief—Queen of Diamonds—to a fair woman. The Queen of Clubs—An affectionate woman seeks to console—Eight of Hearts—a fair young girl, who is the person making the essay—Seven of Spades—who has secret griefs—Ten of Spades—causing her many tears—Queen of Spades—these are occasioned by the conduct of either a dark woman or a widow, who—Eight of Diamonds—is her rival."

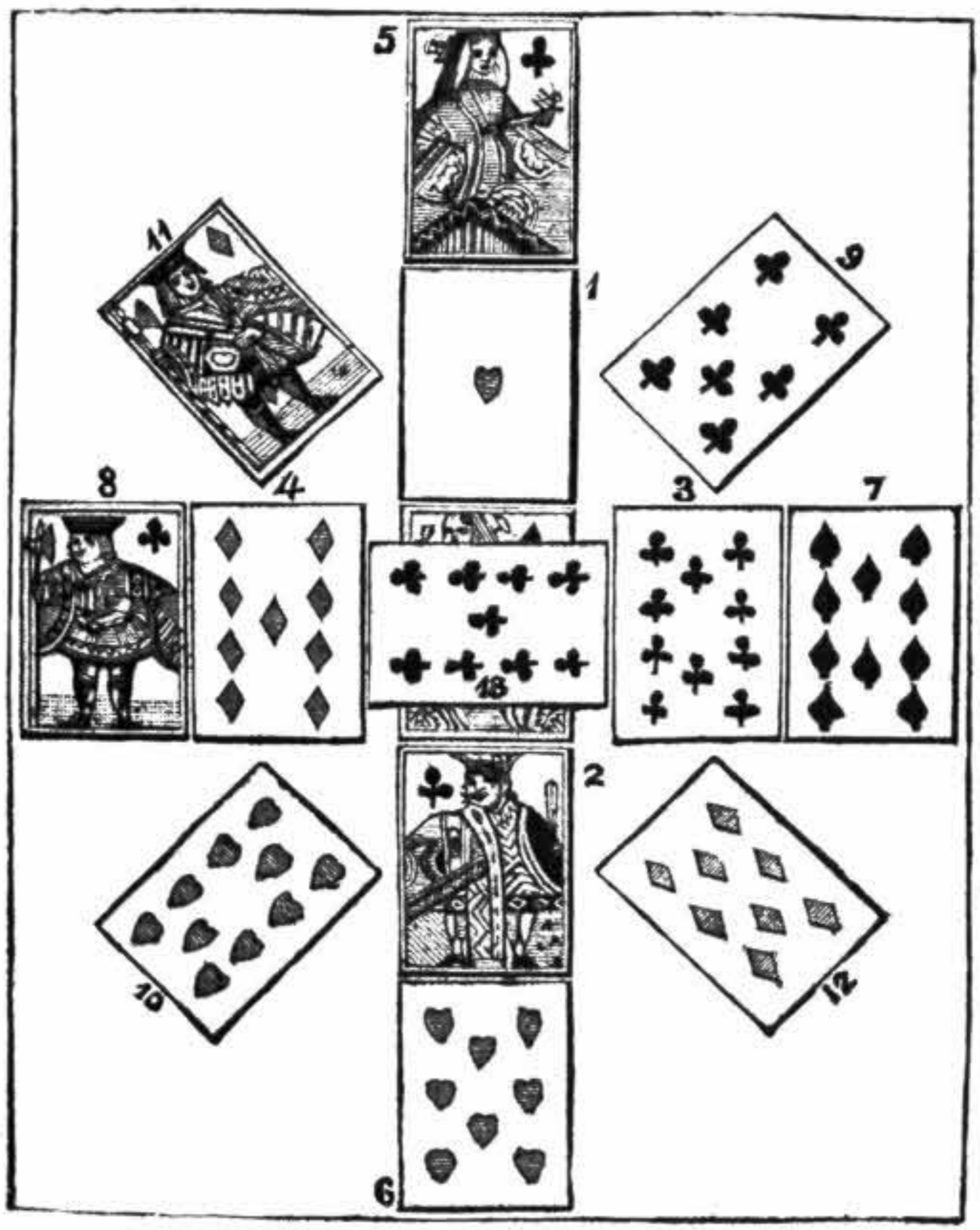
The third packet of cards, "the Future," we will suppose to contain the Eight of Clubs, the Ten of Clubs, the Seven of Diamonds, the Ten of Hearts, the Seven of Clubs, the Nine of Hearts, the Ace of Diamonds, the Knave of Spades, the Seven of Hearts, the Nine of Clubs, which would read thus:

"In the first place, the large number of small cards foretells success in enterprises, although the presence of three sevens predicts an illness. The Eight of Clubs—a dark young girl—Ten of Clubs—is about to inherit a large fortune—Seven of Diamonds—but her satirical disposition will destroy—Ten of Hearts—all her happiness. Seven of Clubs—A little money and—Nine of Hearts—much joy—Ace of Hearts—will be announced to the person making the essay by a letter, and—Knave of Spades—a wild young man—Seven of Hearts—will be overjoyed at receiving—Nine of Clubs—some unexpected tidings. The cards of surprise—viz., the King of Diamonds and the Ace of Clubs—predict that a letter will be received from some military man, and that it will contain money."

THE STAR METHOD OF CONSULTING THE CARDS.

We will suppose the person making the essay to be a widow, and consequently represented by the Queen of Spades. This card is, therefore, to be withdrawn from the pack, and laid, face

uppermost, upon the table. The remaining thirty-one cards are then to be well shuffled, cut, the topmost card withdrawn and placed lengthwise, and face uppermost, above the head of the Queen of Spades. The cards are to be shuffled, cut, and the topmost card withdrawn, twelve more times, the manner of their arrangement being this: The Queen of Spades in the center, the first card lengthwise above her head, the second[15] ditto at her feet, the third on her right side, the fourth on her left, the fifth placed upright above the first, the sixth ditto below the second, the seventh at the right of the third, the eighth at the left of the fourth, the ninth, tenth, eleventh, and twelfth, at the four corners, and the thirteenth across the center card—the Queen of Spades—thus forming a star.



We will suppose these fourteen cards to be the Queen of Spades, which represents the person making the essay;[16] then—1. The Ace of Hearts; 2. The King of Clubs; 3. The Ten of Clubs; 4. Nine of Diamonds; 5. Queen of Clubs; 6. The Eight of Hearts; 7. The Ten of Spades; 8. The Knave of Clubs; 9. The Seven of Clubs; 10. The Ten of Hearts; 11. The Knave of Diamonds; 12. The Eight of Diamonds; 13. The Nine of Clubs. These being placed at right angles, the person consulting them takes them up two by two, beginning with those last laid down.

The first card, 12, the Eight of Diamonds, and the one in the *opposite* corner, viz., 11, the Knave of Diamonds, read—"Overtures will be made—Knave of Diamonds—by a fair young man—next two cards, 10 and 9, Ten of Hearts—which will prove unsuccessful—Seven of Clubs—on account of something connected with money. Next two cards, 8 and 7, the Knave of Clubs—a clever, dark young man—Ten of Spades—will be greatly grieved by, 6—Eight of Hearts, a fair girl to whom he is attached. Next two cards, 5 and 4, the Queen of Clubs—A dark woman—Nine of Diamonds—will be annoyed at not receiving, 3—Ten of Clubs—a sum of money—next two cards, 2 and 1, the King of Clubs—which was to have been sent her by a generous dark man, who is fond of obliging his friends—Ace of Hearts—it will at last arrive, accompanied by a love-letter—13th card, placed across the Queen of Spades, Nine of Clubs—and be the cause of unexpected gain to the person consulting the cards." There is a shorter and simpler way of doing this, by surrounding the card representing the person trying his or her fortune, with a less number of cards.

The cards are shuffled and cut as before described, and the topmost one withdrawn. We will suppose the center card to be the Knave of Clubs, representing a dark young man—the first topmost one proves to be the Ace of Clubs, and this is placed above the head of the Knave—the second, the Eight of Hearts, is placed at his feet—the third, the Knave of Diamonds, at his right side—the fourth, the Queen of Spades, on his left. These read—"Ace of Clubs—You will soon receive a letter, which will give you great pleasure—Eight of Hearts—from a fair girl. Knave of Diamonds—An unfaithful friend—Queen of Spades—and a malicious widow, will seek to injure you on that very account."

TO KNOW IF YOU WILL GET YOUR WISH.

Shuffle the cards well, and cut, or have them cut, with the *left* hand. Then deal out thirteen cards. If among these is to be found one or more Aces lay them aside, shuffle and cut the remaining ones, and again deal thirteen; withdraw the Aces as before, and again shuffle, cut, and deal. If, in these three deals, all four aces make their appearance, you will get your wish. If all the Aces come at the first deal, the response is in the highest degree favorable.

THE ENGLISH METHOD OF CONSULTING THE CARDS.

Having described the French and Italian methods of consulting the cards, we will proceed to notice the manner in which the[17] art of fortune-telling is generally practiced in England and Scotland. Hitherto only thirty-two cards have been made use of, but now the whole pack is employed. The significations also slightly differ; therefore we shall first give a complete list of them, and then pass on to describe how the cards are to be arranged, so as to disclose their mystic meanings.

Ace of Clubs.—Wealth, happiness, and peace of mind.

King of Clubs.—A dark man, upright, faithful, and affectionate in disposition.

Queen of Clubs.—A dark woman, gentle and pleasing.

Knave of Clubs.—A sincere, but hasty friend—also a dark man’s thoughts.

Ten of Clubs.—Unexpected riches, and loss of a dear friend.

Nine of Clubs.—Disobedience to friends’ wishes.

Eight of Clubs.—A covetous man—also warns against speculations.

Seven of Clubs.—Promises good fortune and happiness; but bids a person beware of the opposite sex.

Six of Clubs.—Predicts a lucrative business.

Five of Clubs.—A prudent marriage.

Four of Clubs.—Cautions against inconstancy or change of object for the sake of money.

Three of Clubs.—Shows that a person will be more than once married.

Two of Clubs.—A disappointment.

Ace of Diamonds.—A letter—from whom, and about what, is seen by the neighboring cards.

King of Diamonds.—A fair man, hot-tempered, obstinate, and revengeful.

Queen of Diamonds.—A fair woman, fond of company, and a coquette.

Knave of Diamonds.—A near relation, who considers only his own interests. Also a fair person’s thoughts.

Ten of Diamonds.—Money.

Nine of Diamonds.—Show that a person is fond of roving.

Eight of Diamonds.—A marriage late in life.

Seven of Diamonds.—Satire, evil speaking.

Six of Diamonds.—Early marriage and widowhood.

Five of Diamonds.—Unexpected news.

Four of Diamonds.—Trouble arising from unfaithful friends. Also a betrayed secret.

Three of Diamonds.—Quarrels, law-suits, and domestic disagreements.

Two of Diamonds.—An engagement, against the wishes of friends.

Ace of Hearts.—The house. If attended by Spades, it foretells quarreling—if by Hearts, affection and friendship—by Diamonds, money and distant friends—and Clubs, feasting and merry-making.

King of Hearts.—A fair man of good-natured disposition, but hasty and rash.

[18]

Queen of Hearts.—A fair woman, faithful, prudent, and affectionate.

Knave of Hearts.—The dearest friend of the consulting party. Also a fair person’s thoughts.

Ten of Hearts.—Is prophetic of happiness and many children—is corrective of the bad tidings of cards next to it, and confirms good ones.

Nine of Hearts.—Wealth and high esteem. Also the wish card.

Eight of Hearts.—Pleasure, company.

Seven of Hearts.—A fickle and false friend, against whom be on your guard.

Six of Hearts.—A generous but credulous person.

Five of Hearts.—Troubles caused by unfounded jealousy.

Four of Hearts.—A person not easily won.

Three of Hearts.—Sorrow caused by a person's own imprudence.

Two of Hearts.—Great success; but equal care and attention needed to secure it.

Ace of Spades.—Great misfortune, spite.

King of Spades.—A dark, ambitious man.

Queen of Spades.—A malicious, dark woman—generally a widow.

Knave of Spades.—An indolent, envious person; a dark man's thoughts.

Ten of Spades.—Grief, imprisonment.

Nine of Spades.—A card of very bad import, foretelling sickness and misfortune.

Eight of Spades.—Warns a person to be cautious in his undertakings.

Seven of Spades.—Loss of a friend, attended with much trouble.

Six of Spades.—Wealth through industry.

Five of Spades.—Shows that a bad temper requires correcting.

Four of Spades.—Sickness.

Three of Spades.—A journey.

Two of Spades.—A removal.

Having given the signification of the various cards, we will now proceed to describe how they are to be employed. After having well shuffled, cut them three times, and lay them out in rows of nine cards each. Select any King or Queen you please to represent yourself; and wherever you find that card placed, count nine cards every way, reckoning it as one; and every ninth card will prove the prophetic one. Before, however, beginning to count, study well the disposition of the cards, according to their individual and relative signification. If a married woman consult the cards, she must make her husband the King of the same suit of which she is Queen; but if a single woman, she may make any favorite male friend King of whatever suit she pleases. As the Knaves of the various suits represent the *thoughts* of the persons represented by the picture-cards of a corresponding color, they should also be counted from.

TO TELL WHETHER YOU WILL GET YOUR WISH.

To try whether you will get your wish, shuffle the cards well, all the time keeping your thoughts fixed upon whatever wish[19] you may have formed; cut them once, and remark what card you cut; shuffle them again, and deal out into three parcels. Examine each of these in turn, and if you find the card you turned up next either the one representing yourself—the Ace of Hearts or the Nine of Hearts—you will get your wish. If it be in the same parcel with any of these, without being next them, there is a chance of your wish coming to pass at some more distant period; but if the Nine of Spades makes its appearance, you may count on being disappointed.

GOOD AND BAD OMENS.

The word omen is well known to signify a sign, good or bad, or a prognostic. It may be defined to be that indication of something future which we get as it were by accident, and without seeking for. A superstitious regard to omens seems anciently to have made very considerable additions to the common load of infelicity. They are in these enlightened days pretty generally disregarded, and we look back with perfect security and indifference on those trivial and truly ridiculous accidents which alternately afford matter of joy and sorrow to our ancestors. Omens appear to have been so numerous, that we must despair of ever being able to recover one-half of them, and to evince that in all ages men have been self-tormentors, the bad omens fill a catalogue infinitely more extensive than that of the good. An extensive set of omens has been taken from what first happens to one, or what animal or person one meets first in the morning, or at the commencement of an undertaking—the *first-foot*, as it is called. To stumble has been universally held to presage misfortune. Some semblance of a reason might be found for this belief, inasmuch as stumbling may be supposed to indicate that that self-possession and conscious courage, which are in themselves half a victory over circumstances, are lacking—the want of them, therefore, being half a defeat; but in most cases the interpretation seems altogether arbitrary. The dread of a hare crossing the path seems to be widely prevalent; while to see a wolf is a good omen. This feeling is probably a remnant of warlike times, when the timid hare suggested thoughts of cowardice and flight; while the bold wolf, sacred to Odin, was emblematic of victory. The character of the hare for being unlucky is also connected with the deep-rooted belief that witches are in the habit of transforming themselves into hares. That to meet an old woman is unlucky, is another very general belief, arising, without doubt, from the same causes that led to their being considered witches. In some places, women in general are unlucky as first-foot, with the singular exception of women of bad reputation. This belief prevailed as far back as the age of Chrysostom. Priests, too, are ominous of evil. If hunters of old met a priest or friar, they coupled up their hounds and went home in despair of any further sport that day. This superstition seems to have died out, except in the case of sailors, who[20] still consider the clergy a “kittle cargo,” as a Scotch skipper expressed it, and anticipate a storm or mischance when they have a black coat on board. This seems as old as the prophet Jonah. Sneezing, likewise, has long been looked upon as supernatural, for this reason, that it is sudden, unaccountable, uncontrollable, and therefore ominous. The person is considered as possessed for the time, and a form of exorcism is used. A nurse would not think she had done her duty, if, when her charge

sneezes, she did not say, “Bless the child,” just as the Greeks, more than two thousand years ago, said, “Zeus protect thee.”

One general remark, however, it is important to make in regard to omens. An omen is not conceived to be a mere sign of what is destined to be—it is conceived as causing, in some mysterious way, the event it forebodes; and the consequence, it is thought, may be prevented by some counteracting charm. Thus the spilling of salt not only forebodes strife, but strife is conceived as the consequence of the spilling of the salt, and may be hindered by taking up the spilled salt, and throwing it over the left shoulder. Perhaps half the superstitious beliefs that yet survive among civilized and Christian communities group themselves round the subject of love and marriage—of such intense interest to all, yet so mysterious in its origin, and problematic in its issue. The liking or passion for one individual rather than any other is so unaccountable, that the God of Love has been fabled blind; it is of the nature of fascination, magic, spell. And then, whether happiness or the reverse shall be the result, seems beyond the reach of ordinary calculation. All is apparently given over to mystery, chance, fortune; and any circumstances may, for what we know, influence or indicate what fortune’s wheel shall bring round. Hence the innumerable ways of prognosticating which of two or more persons shall be first married, who or what manner of person shall be the future husband or wife, the number of children, etc. It is generally at particular seasons, as at the Eve of St. Agnes, and Halloween, that the veil of the future may thus be lifted.

The observation of *lucky* and *unlucky* days was once an important matter, and was often the turning-point of great events. It is now mostly confined to the one subject of marriage. In fixing the wedding day, May among months and Friday among days are shunned by many people, both in educated and uneducated circles; for in this matter, which is the exclusive province of women, and in which sentiment and fancy are in every way so much more active than reason, the educated and uneducated are reduced to a level. We will give a large collection of omens, with their interpretation, having selected from all the best works on the subject, and will begin with “Good and Evil Days”:

1. In an old MS., the writer, after stating that the most learned mathematicians have decided that the 1st of August, the 4th of September, and the 11th of March are most injudicious to let blood, and that philosophers have settled that the 10th of August, 1st of December, and 6th of April are perilous to those[21] who surfeit themselves in eating and drinking, continues as follows, assigning reasons why certain days should be marked as infelicitous:

“We read of an old Arabian philosopher, a man of divers rare observations, who did remark three Mundayes in a year to be most unfortunate either to let blood or begin any notable worke, viz., the first Munday of April, ye weh day Caine was borne, and his brother Abell slaine; the 2d is the first Munday of August, the which day Sodom and Gomorrha were confounded; the 3d is the last Munday of December, the which day Judas Iscariott was borne, who betrayed our Saviour Jesus Christ. These three dayes, together with the Innocents’ Day, by divers of the learned are reputed to be most unfortunate of all dayes, and ought to be eschewed by all men for ye great mishaps which often do occur in them.

“And thus much concerning the opinion of our ancient of dayes. So in like manner I will repeat unto you certain dayes yt be observed by some old writers, chiefly the ancient astrologians, who did allege that there were 28 dayes in the yeare which were revealed by the Angel Gabriel to the good Joseph, which ever have been remarked to be very fortunate dayes either to purge, let

bloud, cure wounds, use merchandises, sow seed, plant trees, build houses, or taking journies, in long or short voyages, in fighting or giving of battaile, or skirmishing. They also doe alledge that children who were borne in any of these dayes could never be poore; and all children who were put to schooles or colledges in those dayes should become great schollars, and those who were put to any craft or trade in such dayes should become perfect artificers and rich, and such as were put to trade in merchandise should become most wealthy. The dayes be these: the 3d and 13th of January, ye 5th and 28th of Feb., ye 3d, 22d, and 30th of March, the 5th, 22d, and 29th of April, ye 4th and 28th of May, ye 3d and 8th of June, the 12th, 18th, and 15th of July, ye 12th of August, ye 1st, 7th, 24th, and 28th of September, the 4th and 15th of October, ye 13th and 19th of Novr., ye 23d and 26th of December. And thus much concerning ye dayes which are by ye most curious part of ye learned remarked to be good and evill."

2. "Astronomers say that six days of the year are perilous of death; and therefore they forbid men to let blood of them, or take any drink; that is to say, January 3, July 1, October 2, the last of April, August 4, the last day going out of December. These six days with great diligence ought to be kept, but namely [?mainly] the latter three, for all the veins are then full. For then, whether man or beast be knit in them within seven days, or certainly within fourteen days, he shall die. And if they take any drinks within fifteen days, they shall die; and if they eat any goose in three days, within forty days they shall die; and if any child be born in these three latter days, they shall die a wicked death. Astronomers and astrologers say that in the beginning of March, the seventh night, or the fourteenth day, let the blood of the right arm; and in the beginning of[22] April, the 11th day, of the left arm; and in the end of May, 3d or 5th day, on whether arm thou wilt; and thus, of all the year, thou shalt orderly be kept from the fever, the falling gout, the sister gout, and loss of thy sight."

3. May has its fatalities; the notion that to be married in it is a bad omen is as old as the age of Ovid. This is not disregarded in the present day, which will explain the great number of marriages that take place late in April.

It is remarkable that among the thirty-three sovereigns who have sat on the English throne since William the Conqueror, although each of the eleven months has witnessed the accession of one or more, the month of May has not been so fortunate—none having ascended the throne within its limits.

4. Friday is not now generally considered an unlucky day, although many still hesitate before starting on a journey or getting married on Friday. The following facts, derived from history, show how little we have to dread "the fatal day:"

"On Friday, August 21, 1492, Christopher Columbus sailed on his great voyage of discovery. On Friday, October 12, 1492, he first discovered land. On Friday, January 4, 1493, he sailed on his return to Spain, which, if he had not reached in safety, the happy result would never have been known which led to the settlement on this vast continent. On Friday, March 15, 1493, he arrived at Palos in safety. On Friday, November 22, 1493, he arrived at Hispaniola, in his second voyage to America. On Friday, June 13, 1494, he, though unknown to himself, discovered the continent of America. On Friday, March 5, 1496, Henry VIII. of England gave to John Cabot his commission, which led to the discovery of North America. This is the first American state-paper in England. On Friday, September 7, 1565, Melendez founded St. Augustine, the oldest town in the United States by more than forty years. On Friday, November 10, 1620, the *May-Flower*, with the Pilgrims, made the harbor of Province Town, and on the same day they signed that

august compact, the forerunner of our present glorious constitution. On Friday, December 22, 1620, the Pilgrims made their final landing at Plymouth Rock. On Friday, February 22, George Washington, the father of American freedom, was born. On Friday, June 16, Bunker Hill was seized and fortified. On Friday, October 7, 1777, the surrender of Saratoga was made, which had such power and influence in inducing France to declare for our cause. On Friday, September 22, 1780, the treason of Arnold was laid bare, which saved us from destruction. On Friday, October 19, 1781, the surrender at Yorktown, the crowning glory of the American arms, occurred. On Friday, July 7, 1776, the motion in Congress was made by John Adams, seconded by Richard Henry Lee, that the United States colonies were, and of right ought to be, free and independent."

5. "Nail gifts" are white specks on the finger-nails; which, according to their respective situations, are believed to predict certain events, as indicated in the following couplet, which is[23] repeated whilst touching the thumb and each finger in succession:

A gift, a friend, a foe,
A lover to come, a journey to go.

Sometimes the augury is expressed in positive terms; as,

A gift on the thumb is sure to come:
A gift on the finger is sure to linger.

This mode of prognostication is of long standing. Melton, in his "Astrologaster," a very old work, giving a catalogue of many superstitious ceremonies, tells us that "to have yellow speckles in the nailes of one's hands is a greate signe of death." In Reed's old plays we read:

"When yellow spots do on your hands appear,
Be certain then you of a corse shall hear."

6. Sneezing has been held ominous from times of the most remote antiquity.

The comet of 590 was, according to some authors, the occasion of a custom, which is extensively diffused among all the nations of Christendom. In the year of this comet a frightful plague prevailed, which was alleged to be due to its influence. While the malady was at its height, a sneezing was frequently followed by death; whence the saying, *God bless you!* with which, since that time, sneezers are saluted. St. Austin tells us that "the ancients were wont to go to bed again, if they sneezed while they put on their shoe." Aristotle says: "Sneezing from noon to midnight was good, but from night to noon unlucky."

7. The custom of throwing an old shoe for good luck over or after the bride and bridegroom, upon their leaving the church, or the home of the bride, after the wedding, has, of late years, been as it were revived. It is, unquestionably, one of those demonstrations of good wishes which find their way in the commonest modes of expression. But, it is not confined to weddings; the propitiation extends to all prospective views of good fortune.

It is related that an English cattle-dealer desired his wife to "trull her left shoe arter him," when he started for Norwich to buy a lottery-ticket. As he drove off on his errand, he looked round to see if she practiced the charm, and consequently he received the shoe in his face, with such force as to black his eyes. He went, and bought his ticket, which turned up a prize of £600.

8. The horse-shoe has been, from time immemorial, considered a protection from witchcraft and other ills; and has been nailed at the entrance of dwellings, to prevent the entrance of witches.

Butler, in “Hudibras,” makes his conjurer chase away evil[24] spirits by the horse-shoe; and Gay, in one of his Fables, makes a supposed witch complain:

“The horse-shoe’s nailed, each threshold’s guard.”

Nelson the great English admiral, was of a credulous turn, had great faith in the luck of a horse-shoe, and one was nailed to the mast of the ship *Victory*. “Lucky Dr. James” attributed the success of his fever-powder to his finding a horse-shoe. When a poor apothecary, he was introduced to Newbery, of St. Paul’s church-yard, to vend the medicine for him. One Sunday morning, as James was on his way to Newbery’s country-house at Vauxhall, in passing over Westminster Bridge, seeing a horse-shoe lying in the road, and considering it to be a sign of good luck, he put the shoe into his pocket. As Newbery was a shrewd man, he became James’s agent for the sale of his fever-powder; whilst the doctor ascribed all his success to the horse-shoe, which he subsequently adopted as the crest upon his carriage. (See 62.)

9. Cauls are little membranes found on some children, encompassing the head when born. This is thought a good omen to the child itself, and many believe that whoever obtains it by purchase will be fortunate and escape dangers. The caul is esteemed an infallible preservative against drowning, and is much sought after by sailors.

10. Salt falling toward a person was considered formerly as a very unlucky omen. Something had either already happened to one of the family, or was shortly to befall the persons spilling it. It denotes also the quarreling of friends. It is thought, however, that the evil consequences arising from spilling salt may be averted by throwing a little of the salt over the left shoulder, or immediately eating a *pinch* of it. In the “British Apollo,” published in London, 1708, we find the following in relation to the superstition:

“We’ll tell you the reason
Why spilling of salt
Is esteemed such a fault;
Because it doth everything season.
The antiques did opine,
’Twas of friendship a sign,
So served it to guests in decorum;
And thought love decayed,
When the negligent maid
Let the saltcellar tumble before them.”

11. The casual putting the left shoe on the right foot, or the right on the left, was thought in old times to be the forerunner of some unlucky accident. Scott, in his “Discovery of Witchcraft,” tells us: “He that receiveth a mischance will consider whether he put not on his shirt wrong side outwards, or his left shoe on his right foot.” Thus Butler in his “Hudibras”:

“Augustus, having b’ oversight,
Put on his left shoe ’fore his right,
Had like to have been slain that day.

By soldiers mutiny'ng for pay."

[25]

Similar to this is putting on one stocking with the wrong side outward, without design; though changing it alters the luck; and if you accidentally put on any garment wrong side out, and make a wish before changing it, the wish will come true.

12. To arise on the *right* side is accounted lucky. In the old play of the "Dumb Knight," published 1633, Act iv., Scene 1, Alphonso says:

"Sure I said my prayers, *rose on my right side*,
Washed my hands and eyes, put on my girdle last;
Sure I met no splay-footed baker,
No hare did cross me, nor no bearded witch,
Nor other ominous sign." (See 27.)

13. When the nose itches, it is a sign that you will have company visit you the same day. In Melton's "Astrologaster," No. 27, it is observed "that when a *man's nose itcheth* it is a sign he shall drink wine;" and in No. 28, that, "if *your lips itch*, it is a sign you shall kisse somebody."

14. The nose falling a-bleeding appears, by the following passage from an old play, to have been an omen of bad luck:

"How superstitiously we mind our evils!
The throwing down of salt, or crossing of a hare,
Bleeding at nose, the stumbling of a horse,
Or singing of a cricket, are of power
To daunt whole man in us." (See 27 and 40.)

15. Washing the hands, says Grose, in the same basin, or with the same water, that another person has washed in, is extremely unlucky, as the parties will infallibly quarrel.

16. Candle omens are very numerous. Melton, in his "Astrologaster," says: "If a candle burne blue, it is a signe that there is a spirit in the house, or not farre from it." A collection of tallow, says Grose, rising up against the wick of a candle, is styled a winding sheet, and deemed an omen of death in the family.

A spark at the candle, says the same author, denotes that the party opposite to it will shortly receive a letter. A kind of fungus in the candle, observes the same writer, predicts the visit of a stranger from the part of the country nearest the object. Others say it implies the arrival of a parcel. (See 59.)

Dr. Goldsmith, in his "Vicar of Wakefield," speaking of the waking dreams of his hero's daughters, says: "The girls had their omens too; they saw rings in the candles."

17. In the "Secret Memoirs of the late Mr. Duncan Campbell," published in London, 1732, the author says: "I have seen people who, after writing a *letter*, have prognosticated to themselves the ill success of it, if by any accident it happened to fall[26] to the ground; others have seemed as impatient and exclaiming against their want of thought, if through haste or forgetfulness they

have chanced to hold it before the fire to dry; but the mistake of a word in it is a sure omen that whatever requests it carries shall be refused.”

18. If two spoons are accidentally placed in a cup or saucer at table, it signifies a wedding will soon take place in the family.

19. To have a picture drop out of its frame, or to have a precious stone or any ornament drop from its setting while wearing or using it, is a bad omen.

Stow, in his *Chronicle*, relates that the silver cross which was wont to be carried before Wolsey fell out of its socket, and was like to have knocked out the brains of one of his servants. A very little while after came in a messenger, and arrested the cardinal before he could get out of the house.

20. The removal of a long-worn ring from the finger was thought unlucky in Elizabeth’s time; for the Queen, in her last illness (says Baker), commanded the ring to be filed off her finger, wherewith she was so solemnly at first inaugurated into the kingdom, and since that time had never taken it off; it being grown into the flesh of the finger in such a manner that it could not be drawn off without filing.

21. There is an omen called “Setting the New Year in,”—that if the kindly office is performed by some one with *dark* hair, good fortune will smile on the household; while it augurs ill if a *light-haired* person is the first to enter the house in the New Year.

22. It is a very ancient superstition that all sudden pains of the body, and other sensations which could not naturally be accounted for, were presages of somewhat that was shortly to happen. Shakspeare alludes to this in the following lines from Macbeth:

“By the pricking of my thumbs,
Something wicked this way comes.”

23. In olden times, the cat sneezing appears to have been considered as a lucky omen to a bride who was to be married the next day.

24. Small spiders, termed *money spinners*, are held by many to prognosticate good luck, if they are not destroyed or injured, or removed from the person on whom they are first observed. In the “Secret Memoirs” of Mr. Duncan Campbell, in the chapter of omens, we read that “others have thought themselves secure of receiving money, if by chance a little spider fell upon their clothes.” (See 33.)

25. It is extremely unlucky, says Grose, to kill a lady-bug, a swallow, robin redbreast, or wren. There is a particular distich, he adds, in favor of the robin and wren:

“A robin and a wren
Are God Almighty’s cock and hen.”

Persons killing any of the above-named birds or insects, or destroying their nests, will infallibly, within the course of the[27] year, break a bone, or meet with some other dreadful misfortune. On the contrary, it is deemed lucky to have swallows build their nests in the eaves of a house, or in the chimneys.

In an old pastoral published in London, 1770, the following occurs:

“I found a *robin’s nest* within our shed,
And in the barn a *wren* had young ones bred.
I never take away their nest, nor try
To catch the old ones, lest a friend should die.
Dick took a wren’s nest from his cottage side,
And ere a twelvemonth past his mother dy’d.”

26. It is deemed very unlucky to hear a screech-owl at night. “If an owl,” says Bourne, “which is reckoned a most abominable and unlucky bird, send forth its hoarse and dismal voice, it is the omen of the approach of some terrible thing—that some dire calamity and some great misfortune is at hand.” (See 56.)

This omen occurs in Chaucer:

“The jelous swan, ayenst hys deth that singeth,
The *oule* eke, that of deth the bode bringeth.”

The following lines occur in the old pastoral before quoted in 25:

“Within my cot, where quiet gave me rest,
Let the dread screech-owl build her hated nest,
And from my window o’er the country send
Her midnight screams to bode my latter end.”

27. It has always been considered a very bad omen to have a hare (see 14), sow, or weasel cross your path when going on a journey or to business. Melton, in his “Astrologaster,” says, that “it is a very unfortunate thing for a man to meete early in the morning an ill-favored man or woman, a rough-footed hen, a shag-haired dog, or a black cat.” Shaw, in his “History of Money,” tells us that the ancient Scots much regarded omens in their expeditions; an armed man or a wolf meeting them was a good omen; if a woman barefoot crossed the road before them, they seized her and fetched blood from her forehead; if a deer, fox, hare, or any kind of game appeared, and they did not kill it, it was an unlucky omen. We gather from a remarkable book, entitled “The School-master,” published in London, 1583, that in the ages of chivalry it was thought unlucky to meet with a priest, if a man was going forth to war or a tournament.

The following superstitions among the Malabrians are related in Phillips’s account of them, published in 1717: “It is interpreted as a very bad sign if a blind man, a Bramin, or a washerwoman meets one on the way; as also when one meets a man with an empty panel, or when one sees an oil mill, or if a man meets us with his head uncovered, or when one hears a weeping voice, or sees a cat or fox crossing the way, or a dog running on his right hand, or when a poor man or a widow meets us on our way, or when we are called back.” (See 37.)

Gaule, in his “Mag-astromancers Posed and Puzzel’d,” holds[28] it as a vain observation “to bode good or bad luck from the rising up on the right or left side (see 12); from lifting the left leg over the threshold, at first going out of doors; from the meeting of a beggar or a priest the first in a morning; the meeting of a virgin or a harlot first; the running in of a child between two friends; the justling one another at unawares; one treading upon another’s toes; to meet one fasting that is lame or defective in any member; to wash in the same water with another.” (See 15.)

28. To walk under a ladder portends disappointment.

29. To comb your hair after dark is also a sign of disappointment.

30. If a young lady loses her garter, it presages that she has an inconstant lover; therefore, O lady, when thou hast this ill augury, look about thee, and become the happy possessor of two strings to thy bow, or, what is the same thing, two beaus to thy string.

N. B.—Rich or very good-looking young ladies may treat the above with disdain.

31. If you sing before breakfast, it denotes that you will cry before supper.

32. To drop a dish-cloth, duster, or any cleaning cloth, signifies the arrival of one or more visitors.

33. If a spider, in weaving his web in some high place, comes downward before your face, you may look for money from some unexpected source. (See 24.)

34. If you make a rhyme involuntarily, before speaking again make a wish, and it will be fulfilled.

35. When you sleep in a strange bed, remember your dream and tell it before breakfast. Observing these precautions, the dream will probably come to pass.

36. To break a needle while making a garment, is a sign that the owner will live to wear it out.

37. If you return after starting on a journey, it signifies bad luck. (See 27.)

38. To remove a cat, with a family when changing residence, will bring bad luck.

39. If a vacant rocking-chair is rocked violently, the next person who sits in it will be in danger of being ill within the year.

40. It is a lucky sign to have crickets in the house. Grose says it is held extremely unlucky to kill a cricket, perhaps from the idea of its being a breach of hospitality, this insect taking refuge in houses. The voice of a cricket, says the "Spectator," has struck more terror than the roaring of a lion.

The following line occurs in Dryden's and Lee's "Œdipus:"

"Owls, ravens, *crickets*, seem the watch of death."

Melton says that "it is a signe of death to some in that house where crickets have been many yeares, if on a sudden they forsake the chimney." (See 14.)

41. It is said that a married person will not get rich until the wedding clothes are worn out. It is also said to be a sign that[29] one will fail to get rich who tries to see to work between daylight and dark.

42. It is a bad omen to postpone a marriage after the time positively appointed.

43. If your right ear burns or itches, it is a sign that some absent person is speaking well of you; your left ear burning, signifies that you are being spoken ill of.

44. The superstition has become almost universal, that the ticking of a little insect called the "death-watch," presages the death of some one in the house.

“How many people have I seen in the most terrible palpitations, for months together, expecting every hour the approach of some calamity, only by a little worm, which breeds in an old wainscot, and, endeavoring to eat its way out, makes a noise like the movement of a watch!”—*Secret Memoirs of the late Mr. Duncan Campbell*, 1732.

The following witty account of this superstition, by Dean Swift, furnishes us with a charm to avert the omen:

——“A wood-worm
That lies in old wood, like a hare in her form,
With teeth or with claws it will bite, or will scratch,
And chambermaids christen this worm a death-watch,
Because, like a watch it always cries click;
Then woe be to those in the house who are sick;
For as sure as a gun they will give up the ghost,
If the maggot cries click, when it scratches the post.
But a kettle of boiling hot water injected
Infallibly cures the timber affected;
The omen is broken, the danger is over,
The maggot will die, and the sick will recover.”

45. If a knife, scissors, or any sharp-pointed instrument is dropped, and stands, sticking in the floor, company may be expected.

46. The right hand itching is a sign that the person will shake hands with a stranger; the left hand itching is a sign that money will be received soon.

47. If you sing during any meal, it is a sign you will soon be disappointed.

48. To cross a funeral procession is an ill omen.

49. To find a pearl in an oyster betokens good fortune.

50. To break a looking-glass foretells death. Grose tells us that “breaking a looking-glass betokens a mortality in the family, commonly the master.” Bonaparte’s (Napoleon I.) superstition upon this point is often recorded. “During one of his campaigns in Italy,” says M. de Constant, “he broke the glass over Josephine’s portrait. He never rested till the return of the courier he forthwith dispatched to assure himself of her safety, so strong was the impression of her death upon his mind.”

51. To find a trefoil, or four-leaved clover, implies good luck; a five-leaved clover, bad luck. Melton, in his “Astrologaster,” says that “if a man walking in the fields, finde any foure-leaved[30] grasse, he shall, in a small while after, finde some good thing.”

52. If four persons cross hands while in the act of shaking hands, it indicates that two of the party will soon be married.

53. If three unmarried persons having the same Christian name meet at table, it is a sign that one of the three will be married within a year.

54. To be startled by a snake is a sign of sickness.

55. When thirteen persons sit down together at table, it is a sign that one of the party will die within a year. Fosbroke, in his *Encyclopædia of Antiquities*, states that “thirteen in company was considered an unlucky number by the ancient Romans;” but he does not give any classical authority for this statement.

There is at Dantzic a clock, which at 12 admits, through a door, Christ and the eleven, shutting out Judas, who is admitted at 1. But is not the belief older than the clock? The iniquity of Judas may have led him to be considered the thirteenth at the Lord’s Supper; and his self-destruction may have given to the number thirteen its fatal association.

It has, however, been explained away by M. Quetelet, in his work on *Probabilities* as follows: “If the probability be required, that out of thirteen persons, of different ages, one of them, at least, shall die within a year, it will be found that the chances are about one to one that one death, at least, will occur. This calculation, by means of a false interpretation, has given rise to the prejudice, no less ridiculous, that the danger will be avoided by inviting a greater number of guests, which can only have the effect of augmenting the probability of the event so much apprehended.”

This belief obtains in Italy and Russia, as well as in England. Moore, in his *Diary*, vol. ii., p. 206, mentions there being thirteen at dinner, one day, at Madame Catalani’s, when a French countess, who lived with her up-stairs, was sent for to remedy the grievance.

“Lord L(ansdowne) said he had dined once abroad with Count Orloff, and perceived he did not sit down at dinner, but kept walking from chair to chair; he found afterward it was because the Narishken were at table, who, he knew, would rise instantly if they perceived the number thirteen, which Orloff would have made by sitting down himself.” (See 63.)

56. If a dog bays under your window at night, it portends sickness or death.

Shakspeare ranks this among omens. In the play of Henry VI., he says:

“The owl shrieked at thy birth; an evil sign!
The night-crow cry’d, aboding luckless time;
Dogs howl’d, and hideous tempests shook down trees.”

57. The howling of dogs, says Grose, is a certain sign that some one of the family will very shortly die.

The following passage is in the “Merry Devil” of Edmonton, 1631:

“I hear the watchful dogs
With hollow howling tell of thy approach.”

58. If you break your shoe-string, look out for your sweetheart, for she will bestow her love upon a stranger.

59. A flake of soot hanging at the bars of the grate, denotes the visit of a stranger, like the fungus of a candle, from the part of the country nearest the object.

Dr. Goldsmith, in his “Vicar of Wakefield,” among the omens of his hero’s daughters, tells us “purses bounded from the fire.” In some parts of England, the cinders that bound from the fire

are carefully examined by old women and children, and according to their respective forms are called either *coffins* or *purses*; and consequently thought to be presages of death or wealth.

A coal, says Grose, in the shape of a coffin, flying out of the fire towards any particular person, betokens their death not far off.

Cowper alludes to this superstition in the following lines in his “Winter Evening:”

“Me oft has fancy, ludicrous and wild,
Sooth’d with a waking dream of *houses*, *towers*,
Trees, *churches*, and strange visages express’d
In the red cinders, while with poring eye
I gazed, myself creating what I saw.
Nor less amused have I quiescent watch’d
The sooty films that play upon the bars,
Pendulous, and foreboding in the view
Of superstition, *prophesying still*,
Though still deceived, some stranger’s near approach.”

60. To drop a slice of bread, with the buttered side down, is a sign that a visitor will come hungry.

61. To eat up all the food which is on the table at tea-time, is a sign that the morrow will be a fair day.

62. In olden times it was not considered a good omen to find money. Melton says that “it is a sign of ill-luck to find money.” We have seen superstitious people, at the present day, keep for luck any piece of money they found, but Greene, in his “Art of Cony-Catching,” a very old work, tells us: “’Tis ill luck to keep found money.” Therefore it must be spent. Mason, in his “Anatomie of Sorcerie,” 1612, enumerating our superstitions, mentions as one omen of good luck, “if drink be spilled upon a man: or if he find old iron.” Hence it is accounted a lucky omen to find a *horseshoe*. (See 8.)

63. The ancients thought there was luck in odd numbers. In setting a hen, says Grose, the good women hold it as an indispensible rule to put an odd number of eggs. All sorts of remedies are ordered to be taken, three, seven, or nine times. Salutes of cannon consist of an odd number. Notwithstanding these opinions in favor of odd numbers, the number thirteen is considered very ominous. (See 55.)

CONCLUDING REMARKS.

The belief in omens has existed in all ages and countries, and traces of it linger even yet in the most civilized communities, in the dread, for instance, that many entertain of sitting down to table in a party of thirteen. Not a little of the philosophy of omens is contained in the Scottish proverb: “Them who follow freits, freits follow;” meaning that a fantastic belief in impending evil paralyzes the endeavor that might prevent it.

There are few omens, perhaps none, which are not universal in their authority, though every land in turn fancies them (like its proverbs) of local prescription and origin. The death-watch extends

from America to Cashmere, and across India diagonally to the remotest nook of Bengal, over three thousand miles distance from the entrance of the Indian Punjaub. A hare crossing a man’s path, on starting in the morning, has been held in all countries alike to prognosticate evil in the course of that day.

WEATHER OMENS.

FOR FINE AND DRY WEATHER OF LONG CONTINUANCE.

1. If the wind be north, north-west, or east, then veer to the north-east, remain there two or three days without rain, and then veer to the south without rain; and if thence it change quickly, though perhaps with a little rain, to the north-east, and remain there—such fine weather will last occasionally for two months.

2. If there be dry weather with a weak south wind for five, six, or seven days, it having previously blown strongly from the same quarter.

3. If spiders in spinning their webs, make the terminating filaments long, we may, in proportion to their length, conclude that the weather will be serene, and continue so for ten or twelve days.

4. If there are no falling stars to be seen on a bright summer’s evening, you may look for fine weather.

5. If there be a change from continued stormy or wet to clear and dry weather, at the time of new or full moon, or a short time before or after, and so remain until the second day of the new or full moon, it is likely to remain fine till the following quarter; and if it change not then, or only for a very short time, it usually lasts until the following new or full moon; and if it does not change then, or only for a very short time, it is likely to continue fine and dry for four or five weeks.

6. If there be a change of weather at the time of the quarters, &c. (under the same circumstances as in No. 5), it will probably last for some time.

7. Spiders generally alter their webs once in 24 hours; if they do this between six and seven in the evening, there will be a fine night; if they alter their web in the morning, a fine day; if they work during rain, expect fine weather; and the more active and busy the spider is, the finer will be the weather.

[33]

8. If near the full moon there be a general mist before sunrise; or

9. If there be a sheep-sky, or white clouds driving to the north-west, it will be fine for some days.

FOR FOUL AND WET WEATHER.

10. If the sun rise pale, or pale-red, or even dark-blue, there will be *rain during the day*.

11. If the clouds at sunrise be red, there will be *rain the following day*.

12. If at sunrise many dark clouds are seen in the west, and remain, there will be *rain on that day*.

13. If the sun rise covered with a dark-spotted cloud; *rain the same day*.

14. If in the winter there be a red sky at sunrise; *steady rain same day*; in summer, *showers and wind*.

15. If the sun set in dark heavy clouds; *rain next day*.

16. But if it rain directly; *wind the following day*.

17. If the sun set pale or purple; *rain or wind the following day*.

18. If the sun set, and there be a very red sky in the east, *wind*; in the south-east, *rain*.

19. If long strips of clouds drive at a slow rate high in the air, and gradually become larger, the sky having been previously clear, there will be wet.

20. If there be many falling stars on a clear evening, in the summer, there will be *thunder*.

21. If there be a change of the wind from the north-west or west, to the south-west or south, or else from the north-east or east, to the south-east or south; *wet*.

22. If the sun burn more than usual, or there be a halo round the sun during fine weather; *wet*.

23. If it rain and the sun shine; *showers*.

24. If the full moon rise pale; *wet*.

25. If the full moon rise red; *wind*.

26. If the stars appear larger, and closer, and flicker; *rain or wind*.

27. If small white clouds, with rough edges, be seen to gather together; *there will be wind*.

28. Before thunder it often begins to blow.

29. If there be a fleecy sky, unless driving north-west; *wet*.

30. If clouds at different heights float in different directions.

31. If an assemblage of large or small clouds spread out, or become thicker and darker.

32. If clouds suddenly appear in the south.

33. If the lower clouds drive more from the south than those above.

34. If there be rain about two hours after sunrise, it will be followed by *showers*.

35. If there be a damp fog or mist, accompanied with wind; *wet*.

36. If there be a halo round the moon, in fine weather; and the larger the circle, the nearer the *rain*.

[34]

37. If the stars above 45 degrees, especially the North Star, flicker strongly and appear closer than usual, there will be *rain*.

38. If the morning be clear and sunny, in summer or autumn, there will be *rain*.

39. If the fields in the morning be covered with a heavy wet fog, it will *generally rain within two or three days*.

40. “A rainbow in the morning is the shepherd’s warning.”

FOR STORM.

41. If the clouds be of different heights, the sky above being grayish or dirty blue, with hardly any wind stirring; the wind, however, changing from W. to S., or sometimes to S. E., without perceptibly increasing in force.

42. If there be a clouded sky, and dark clouds driving fast (either with the wind or more from the south), under the higher clouds, violent gusts of wind.

43. If there be long points, tails, or feathers hanging from thunder or rain-clouds, five, six, or more degrees above the horizon, with little wind in summer, thunder may be expected; but the storm will be generally of short duration.

44. If there be a light blue sky, with thin, light, flying clouds, whilst the wind goes to the south without much increase in force; or a dirty-blue sky, where no clouds are to be seen; storm.

45. If the sun be seen double, or more times reflected in the clouds, expect a heavy storm.

46. If the sun set with a very red sky in the east, expect stormy wind.

47. If two or three rings be seen round the moon, which are spotted and spread out, expect a storm of long continuance.

48. If porpoises and whales sport about ships.

49. If sea-gulls and other birds fly inland.

50. Storms are most frequent in December, January and February. In September, there are generally one or two storms. If it blow in the day, it generally hushes toward evening; but if it continue blowing then, it may be expected to continue. The vernal equinoctial gales are stronger than the autumnal.

FOR THUNDER AND HEAVY RAIN.

51. If long horizontal strips appear with two or three edges spreading out at top into feathers, and passing over the middle of other clouds, generally there will be thunder.

52. If the clouds be uniformly black, or dark gray.

53. In May and July it thunders most; in May, expect thunder with a south-west wind.

54. If there be north-east or easterly wind in the spring, after a strong increase of heat, and small clouds appear in different parts of the sky; or if the wind change from east to south at the appearance of clouds preceded by heat.

55. If a morning fog form into clouds, at different heights, which increase in size and drive in layers.

56. If clouds float at different heights and rates, but generally in opposite directions.

57. If there be many “falling stars” on a fine summer’s eve.

58. If there be sheet lightning, with a clear sky, on spring, summer, and autumn evenings.

59. If the wind be hushed with sudden heat.

60. If clover contract its leaves.

61. If there be thunder in the evening, there will be much rain and showery weather.

FOR THE APPROACH OF THUNDER.

62. If an east wind blow against a dark heavy sky from the westward, the wind decreasing in force as the clouds approach.

63. If the clouds rise and twist in different directions.

64. If the birds be silent.

65. If cattle run round and collect together in the meadows.

FOR CONTINUED THUNDER SHOWERS.

66. If there be showery weather, with sunshine, and increase of heat in the spring, a thunder storm may be expected every day, or at least every other day.

ABATEMENT OF THUNDER STORMS.

67. If the air be very dry, with clear, yet cooler weather; or if one or two following days the atmosphere be heavy, with a little damp falling.

68. With a north wind it seldom thunders; but with a south and south-west wind, often.

FOR COLDER WEATHER.

69. If the wind change to the north and north-east.

70. If the wind change, *in summer only*, to the north-west.

71. If the wind shift to the east *in summer only*.

72. If the wind shift from south to south-east *in winter*.

FOR INCREASE OF WARMTH OR HEAT.

73. If the wind shift round to the south and south-west.

74. If the wind change from east, north-east, or north, to north-west and west, *in the winter*.

75. If the wind change to the east, *in summer only*; especially if from north-east.

76. If the wind change to south-east, *especially in summer*.

FOR FROST.

77. If birds of passage arrive early from colder climates.

78. If the cold increase *whilst it snows*, as soon as it begins to freeze.

79. If the wind blow north-east *in winter*.

80. If the ice crack much, expect the frost to continue.

81. If the mole dig his hole two feet and a half deep, *expect a very severe winter*. If two feet deep, not so severe; one foot deep, a mild winter.

82. If water-fowl or sparrows make more noise than usual; also if robins approach nearer houses than usual; *frost*.

83. If there be a dark, gray sky, with a south wind.

84. If there be continued fogs.

85. If the fire burn unusually fierce and bright in winter there will be frost and clear weather; if the fire burn dull, expect damp and rain.

FOR THAW.

86. If snow fall in flakes, which increase in size.

87. If the heat increase in the afternoon, or suddenly before twelve o'clock.

88. If clouds drive up high from the south, south-west, or west.

89. If it freeze, and the barometer fall 20 or 30 hundredths.

HYMEN'S LOTTERY.

Let each one present deposit any sum agreed on, but of course some trifle; put a complete pack of fifty-two cards, well shuffled, in a bag or reticule. Let the party stand in a circle, and the bag being handed around, each draw three cards. Pairs of any are favorable omens of some good fortune about to occur to the party, and gets back from the pool the sum that each agreed to pay. The king of hearts is here made the god of love, and claims double, and gives a faithful swain to the fair one who has the good fortune to draw him; if Venus, the queen of hearts, is with him, it is the conquering prize, and clears the pool; fives and nines are reckoned crosses and misfortunes, and pay a forfeit of the sum agreed on to the pool, besides the usual stipend at each new game; three nines at one draw shows the lady will be an old maid; three fives, a bad husband.

[38]

LIST OF UNLUCKY DAYS,

Which, to those Persons being males born on them, will generally prove unfortunate.

January, 3, 4.
February, 6, 7, 12, 13, 19, 20.
March, 5, 6, 12, 13.
May, 12, 13, 20, 21, 26, 27.
June, 1, 2, 9, 10, 16, 17, 22, 23, 24.
July, 3, 4, 10, 11, 16, 17, 18.
October, 3, 4, 9, 10, 11, 16, 17, 31.
November, 1, 3.

Almost all persons (being of the male sex) that are born on the days included in the foregoing table, will, in a greater or less degree suffer, not only by pecuniary embarrassment and losses of property, but will also experience great distress and anxiety of mind, much dissatisfaction, dissension, and unhappiness in their family affairs, much dissatisfaction to each other among the married ones (indeed few of them can ever be happy in the married state), trouble about their children, daughters forming unfortunate attachments, and a variety of untoward events of other descriptions which our limits do not allow us to particularize. The influence of these days are of a quality and tendency calculated to excite in the minds of persons born on them, an extraordinary itch for speculation, to make changes in their affairs, commence new undertakings of various kinds, but all of them will tend nearly to one point, loss of property and pecuniary embarrassments. Such persons who embark their capital on credit in new concerns or engagements, will be likely to receive checks or interruptions to the progress of their schemes or undertakings. Those who enter into engagements intended to be permanent, whether purchases, leases, partnerships, or in short any other speculation of a description which cannot readily be transferred or got rid of will dearly *repent their bargains*.

They will find their affairs from time to time much interrupted and agitated, and experience many disappointments in money matters, trouble through bills, and have need of all their activity and address to prop their declining credit; indeed almost all engagements and affairs that are entered upon by persons born on any of these days will receive some sort of check or obstruction. The greater number of those persons born on these days will be subject to weakness or sprains in the knees and ankles, also diseases and hurts in the legs.

[39]

LIST OF UNLUCKY DAYS,

Which to those persons (being females) born on them will generally prove unfortunate.

January, 5, 6, 13, 14, 20, and 21.
February, 2, 3, 9, 10, 16, 17, 22, and 23.
March, 1, 2, 8, 9, 16, 17, 28, and 29.
April, 24 and 25.
May, 1, 2, 9, 17, 22, 29, and 30.
June, 5, 6, 12, 13, 18, and 19.
July, 3 and 4.
September, 9 and 16.
October, 20 and 27.
November, 9, 10, 21, 29, and 30.
December, 6, 14, and 21.

We particularly advise all females born on these days to be extremely cautious of placing their affections too hastily, as they will be subject to *disappointments* and *vexations* in that respect; it will be better for them (in those matters) to be guided by the advice of their friends, rather than by their own feelings, they will be less fortunate in placing their affections, than in any other action of their lives, as many of these marriages will terminate in separations, divorces, &c. Their courtships will end in elopements, seductions, and other ways not necessary of explanation. Our readers must be well aware that affairs of importance begun at inauspicious times, by those who have been born at those periods when the stars shed their malign influence, can seldom, if ever, lead to much good; it is, therefore, that we endeavor to lay before them a correct statement drawn from accurate astrological information, in order that by strict attention and care, they may avoid falling into those perplexing labyrinths from which nothing but that care and attention can save them. The list of days we have above given, will be productive of hasty and clandestine marriages—marriages under untoward circumstances, perplexing attachments, and as a natural consequence, the displeasure of friends, together with family broils, dissensions, and divisions. We now present our readers with a

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LIST OF DAYS
USUALLY CONSIDERED FORTUNATE.

With respect to Courtship, Marriage, and Love affairs in general—Females that were born on the following days may expect[40] *Courtships and prospects of Marriage, and which will have a happy termination.*

January, 1, 2, 15, 26, 27, 28.

February, 11, 21, 25, 26.
March, 10, 24.
April, 6, 15, 16, 20, 28.
May, 3, 13, 18, 31.
June, 10, 11, 15, 25, 22.
July, 9, 14, 15, 28.
August, 6, 7, 10, 11, 19, 20, 25.
September, 4, 8, 9, 17, 18, 23.
October, 3, 7, 16, 21, 22.
November, 5, 14, 20.
December, 14, 15, 19, 20, 22, 23, 25.

Although the greater number, or indeed nearly all the ladies that are born on the days stated in the preceding list, will be likely to meet with a *prospect* of marriage, or become engaged in some love affair of more than ordinary importance, yet it must not be expected that the *result* will be the same with all of them; with some they will *terminate* in *marriage*—with others in disappointment—and some of them will be in danger of forming *attachments* that may prove of a somewhat *troublesome* description. We shall, therefore, in order to enable our readers to distinguish them, give a comprehensive and useful list, showing which of them will be most likely to marry.

Those born within the limits of the succeeding List of Hours, on any of the preceding days, will be the most likely to *marry*—or will, at least, have *Courtships* that will be likely to have a happy termination.

LIST OF FORTUNATE HOURS.

January 2d. From 30 minutes past 10 till 15 minutes past 11 in the morning; and from 15 minutes before 9 till 15 minutes before 11 at night.

15th. From 30 minutes past 9 till 15 minutes past 10 in the morning; and from 30 minutes past 7 till 15 minutes past 11 at night.

26th. From 30 minutes past 8 till 15 minutes past 9 in the morning; and from 7 till 15 minutes past 10 at night.

February 11th and 12th. From 30 minutes past 7 till 15 minutes past 8, in the morning; and from 15 minutes past 6 till 15 minutes before 9 at night.

21st. From 7 till 15 minutes before 8 in the morning; and from 15 minutes past 5 till 15 minutes before 8 at night.

25th and 26th. From 15 minutes before 7 till 30 minutes past 7 in the morning; and from 15 minutes before 5 till 30 minutes past 7 in the evening.

March 10th. From 5 till 15 minutes before 6 in the morning; and from 4 in the afternoon till 15 minutes before 7 in the evening.

April 6th. From 15 minutes past 4 till 5 in the morning; and from 30 minutes past 2 till 15 minutes past 5 in the afternoon.

20th. From 30 minutes past 3 till 15 minutes past 4 in the morning; and from 30 minutes past 1 till 15 minutes past 4 in the afternoon.

May 3d. From 15 minutes before 3 till 30 minutes past 3 in the morning; and from 15 minutes before 1 till 30 minutes past 3 in the afternoon.

13th. From 2 till 15 minutes before 3 in the morning; and from 12 at noon till 15 minutes before 3 in the afternoon.

18th. From 15 minutes before 1 till 30 minutes past 2 in the morning; and from 15 minutes before 12 at noon till 30 minutes past 2 in the afternoon.

31st. From 15 minutes before 1 till 30 minutes past 1 in the morning; and from 15 minutes past 10 in the morning till 15 minutes before 1 in the afternoon.

June 10th and 11th. From 15 minutes past 10 till 1 in the afternoon; and from 12 at night till 1 in the morning.

15th. From 10 in the morning till 2 in the afternoon; and from 15 minutes before 12 at night till 15 minutes before 1 in the morning.

25th. From 15 minutes past 9 in the morning till 12 at noon; and from 11 to 12 at night.

29th. From 9 in the morning till 15 minutes before 12 at noon; and from 15 minutes before 11 till 15 minutes before 12 at night.

July 9th. From 15 minutes past 8 till 11 in the morning; and from 10 till 11 at night.

14th and 15th. From 8 till 11 in the morning; and from 10 till 11 at night.

28th. From 7 till 10 in the morning; and from 9 till 10 at night.

August 6th and 7th. From 30 minutes past 6 till 15 minutes past 9 in the morning; and from 15 minutes past 8 till 15 minutes past 9 at night.

10 and 11th. From 15 minutes past 6 till 9 in the morning; and from 8 till 9 in the evening.

19th and 20th. From 30 minutes past 5 till 30 minutes past 8 in the morning; and from 30 minutes past 7 till 30 minutes past 8 in the evening.

25th. From 15 minutes past 5 till 8 in the morning; and from 7 till 8 in the evening.

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September 4th. From 15 minutes before 5 till 30 minutes past 7 in the morning; and from 30 minutes past 6 till 30 minutes past 7 in the evening.

8th and 9th. From 30 minutes past 4 till 15 minutes past 7 in the morning; and from 15 minutes past 6 till 15 minutes past 7 in the evening.

17th and 18th. From 5 till 15 minutes before 5 in the morning; and from 15 minutes before 6 till 15 minutes before 7 in the evening.

23d. From 30 minutes past 3 till 30 minutes past 5 in the morning; and from 30 minutes past 5 till 30 minutes past 6 in the evening.

October 3d. From 3 till 15 minutes before 6 in the morning; and from 15 minutes past 4 till 15 minutes past 5 in the afternoon.

7th. From 15 minutes before 3 till 30 minutes past 5 in the morning; and from 30 minutes past 4 till 30 minutes past 5 in the afternoon.

16th. From 2 till 5 in the morning; and from 4 till 5 in the afternoon.

21st and 22d. From 15 minutes before 2 till 30 minutes past 4 in the morning; and from 30 minutes past 3 till 15 minutes past 4 in the afternoon.

November 5th. From 1 till 15 minutes before 4 in the morning; and from 15 minutes before 3 till 15 minutes before 4 in the afternoon.

14th. From 15 minutes past 12 till 3 in the morning; and from 2 till 3 in the afternoon.

20th. From 15 minutes before 12 till 15 minutes past 2 in the morning; and from 15 minutes past 1 till 2 in the afternoon.

December 14th and 15th. From 10 till 30 minutes past 12 in the morning; and from 12 at noon till 15 minutes before 1 in the afternoon.

18th and 19th. From 15 minutes before 10 at night till 15 minutes past 5 in the morning; and from 30 minutes past 11 till 15 minutes past 12 at night.

January 3d. From 30 minutes past 10 till 15 minutes past 11 in the morning; and from 15 minutes before 9 till 15 minutes past 11 at night.

12th and 13th. From 15 minutes past 9 till 10 in the morning; and from 15 minutes before 8 till 30 minutes past 10 at night.

18th. From 9 till 15 minutes before 10 in the morning; and from 15 minutes past 7 till 10 at night.

27th. From 9 till 15 minutes before 10 in the morning; and from 7 till 15 minutes before 10 at night.

February 1st. From 8 till 30 minutes past 8 in the morning; and from 6 till 30 minutes past 8 in the evening.

11th and 12th. From 15 minutes before 8 till 30 minutes past 8 in the morning; and from 15 minutes before 6 till 30 minutes past 8 in the evening.

17th. From 7 till 15 minutes before 8 in the morning; and from 15 minutes past 5 till 8 in the evening.

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March 1st. From 30 minutes past 6 till 15 minutes past 7 in the morning; and from 30 minutes past 4 till 15 minutes past 7 in the evening.

16th and 17th. From 30 minutes past 5 till 15 minutes past 6 in the morning; and from 15 minutes before 4 till 30 minutes past 6 in the evening.

19th, 20th, 21st, 22d, 23d, 24th, and 25th. From 30 minutes past 5 till 30 minutes past 6 in the morning; and from 30 minutes past 3 till 15 minutes past 6 in the evening.

26th, 27th, 28th, 29th, and 30th. From 15 minutes past 5 till 15 minutes before 6 in the morning; and from 15 minutes past 3 till 6 in the evening.

April 3d, 4th, 5th, 6th, 7th, 8th, and 9th. From 30 minutes past 4 till 30 minutes past 5 in the morning; and from 30 minutes past 2 till 5 in the afternoon.

10th, 11th, 12th, 13th, and 14th. From 15 minutes before 4 till 15 minutes before 5 in the morning; and from 2 till 30 minutes past 4 in the afternoon.

19th, 20th, 21st, 22d, and 23d. From 30 minutes past 4 in the morning; and from 15 minutes before 2 till 30 minutes past 4 in the afternoon.

25th, 26th, 27th, and 28th. From 3 till 4 in the morning; and from 15 minutes past 1 till 15 minutes before 4 in the afternoon.

May 3d, 4th, 5th, 6th, 7th, and 8th. From 15 minutes past 2 till 15 minutes past 8 in the morning; and from 30 minutes past 12 at noon till 15 minutes past 3 in the afternoon.

9th, 10th, 11th, 12th, and 13th. From 2 till 3 in the morning; and from 15 minutes past 12 at noon till 3 in the afternoon.

16th, 17th, 18th, 19th, 20th, 21st, and 22d. From 15 minutes before 2 till 15 minutes before 3 in the morning; and from 12 at noon till 15 minutes before 3 in the afternoon.

23d, 24th, 25th, 26th, and 27th. From 15 minutes past 1 till 15 minutes past 2 in the morning; and from 30 minutes past 11 in the forenoon till 15 minutes past 2 in the afternoon.

June 1st, 2d, 3d, 4th, 5th, and 6th. From 15 minutes past 10 in the morning till 1 in the afternoon; and from 15 minutes past 12 at night till 15 minutes past 1 the next morning.

11th. From 15 minutes past 10 in the morning till 15 minutes before 1 in the afternoon; and from 12 at night till 1 the next morning.

20th. From 30 minutes past 9 in the morning till 12 at noon; and from 11 till 12 at night.

25th. From 15 minutes past 9 in the morning till 15 minutes past 12 at noon; and from 11 till 12 at night.

July 5th. From 15 minutes before 8 till 15 minutes past 10 in the morning; and from 15 minutes before 10 till 15 minutes before 11 at night.

9th. From 15 minutes past 8 till 11 in the morning; and from 15 minutes past 10 till 11 at night.

19th. From 30 minutes past 7 till 10 in the morning; and from 15 minutes past 9 till 15 minutes past 10 at night.

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24th. From 7 till 15 minutes before 10 in the morning; and from 9 till 10 at night.

August 2d and 3d. From 30 minutes past 6 till 15 minutes before 9 in the morning; and from 30 minutes past 8 till 30 minutes past 9 at night.

6th. From 15 minutes before 6 till 9 in the morning; and from 30 minutes past 7 till 30 minutes past 8 at night.

22d. From 15 minutes past 5 till 8 in the morning; and from 15 minutes past 7 till 15 minutes past 8 at night.

September 1st. From 4 till 15 minutes before 7 in the morning; and 6 till 7 in the evening.

5th. From 30 minutes past 4 till 15 minutes before 7 in the morning; and from 30 minutes past 6 till 30 minutes past 7 in the evening.

14th. From 15 minutes before 4 till 30 minutes past 6 in the morning; and from 30 minutes past 5 till 30 minutes past 6 in the evening.

29th. From 15 minutes before 3 till 30 minutes past 5 in the morning; and from 30 minutes past 4 till 30 minutes past 5 in the evening.

October 3d. From 3 till 15 minutes before 6 in the morning; and from 15 minutes before 5 till 15 minutes before 6 in the evening.

12th. From 15 minutes past 2 till 5 in the morning; and from 15 minutes before 4 till 30 minutes past 4 in the afternoon.

18th and 19th. From 30 minutes past 1 till 4 in the morning; and from 15 minutes before 3 till 30 minutes past 4 in the afternoon.

November 10th and 11th. From 30 minutes past 12 at night till 15 minutes past 3 in the morning; and from 30 minutes past 1 till 30 minutes past 2 in the afternoon.

15th and 16th. From 12 at night till 15 minutes before 3 in the morning; and from 15 minutes past 1 till 2 in the afternoon.

29th and 30th. From 15 minutes past 11 at night till 2 in the morning; and from 1 till 15 minutes before 2 in the afternoon.

December 8th and 9th. From 15 minutes past 10 at night till 1 in the morning; and from 30 minutes past 12 at noon till 30 minutes past 1 in the afternoon.

14th, 15th and 16th. From 10 at night till 15 minutes before 1 in the morning; and from 15 minutes before 12 to 30 minutes past 12 at noon.

23d and 24th. From 15 minutes past 11 till 12 at noon; and from 15 minutes past 9 till 12 at night.

28th. From 15 minutes past 10 till 11 in the morning; and from 9 till 15 minutes before 12 at night.

We do not presume to assert that every lady born on the last-mentioned times will be exempt from all descriptions of trouble during the whole of their lives, but that they will never (in spite of whatever may happen to befall them) sink below mediocrity.[45] Even servants and those born of poor parents will possess some superior qualities, get into good company, be much noticed by their superiors, and will, in spite of any intervening difficulties, establish themselves in the world, and rise much above their sphere of birth.

It has often been recorded, and though a singular observation, experience has shown it to be a true one, that some event of importance is sure to happen to a woman in her thirty-first year, whether single or married; it may prove for her good, or it may be some great evil or temptation; therefore we advise her to be cautious and circumspect in all her actions. If she is a maiden or

widow, it is probable she will marry this year. If a wife that she will lose her children or her husband:—She will either receive riches or travel into a foreign land: at all events, some circumstance or other will take place during this remarkable year of her life, that will have great effect on her future fortunes and existence.

The like is applicable to men in their forty-second year, of which so many instances have been proved that there is not a doubt of its truth: Observe always to take a lease for an odd number of years; even are not prosperous. The three first days of the moon are the best for signing papers, and the first five days as well as the twenty-fourth for any fresh undertaking. But we cannot but allow that a great deal depends on our own industry and perseverance, and by strictly discharging our duty to God and man, we may often overcome the malign influence of a bad planet, or a day marked as unlucky in the book of fate.

ST. AGNES' DAY

(*Charm to know who your husband shall be.*)

Falls on the 21st of January: you must prepare yourself by a twenty-four hours' fast, touching nothing but pure spring water, beginning at midnight on the 20th, to the same again on the 21st; then go to bed, and mind you sleep by yourself, and do not mention what you are trying to any one, or it will break the spell; go to rest on your left side, and repeat these lines three times:

St. Agnes, be a friend to me,
In the gift I ask of thee;
Let me this night my husband see—

and you will dream of your future spouse: if you see more than one in your dream, you will wed two or three times, but if you sleep and dream not, you will never marry.

NAPOLEON'S ORACULUM;
OR,
BOOK OF FATE.

The Oraculum is gifted with every requisite variety of response to the following questions:

1. Shall I obtain my wish?

2. Shall I have success in my undertakings?

3. Shall I gain or lose in my cause?

4. Shall I have to live in foreign parts?

5. Will the stranger return?

6. Shall I recover my property?

7. Will my friend be true?

8. Shall I have to travel?

9. Does the person love and regard me?

10. Will the marriage be prosperous?

11. What sort of a wife, or husband, shall I have?

12. Will she have a son or daughter?

13. Will the patient recover?

14. Will the prisoner be released?

15. Shall I be lucky or unlucky?

16. What does my dream signify?

HOW TO WORK THE ORACULUM.

Make marks in four lines, one under another, in the following manner, making more or less in each line, according to your fancy:

* * * * * * * * *

* * * * * * * * * *

* * * * * * * * * * *

* * * * * * * * * * * *

Then reckon the number of marks in each line, and, if it be *odd*, mark down one dot; if *even*, two dots. If there be more than nine marks, reckon the surplus ones over that number only, viz.:

The number of marks in the first line of the foregoing are *odd*; therefore make one mark, thus *

In the second, *even*, so make two, thus *
*

In the third, *odd* again, make one mark only *

In the fourth, *even* again, two marks *
*

TO OBTAIN THE ANSWER.

You must refer to The Oraculum, at the top of which you will find a row of dots similar to those you have produced, and a column of figures corresponding with those prefixed to the questions; guide your eye down the column at the top of which you find the dots resembling

your own, till you come to the letter on a line with the number of the question you are trying, then refer to the page having that letter at the top, and, on a line with the dots which are similar to your own, you will find your *answer*.

The following are unlucky days, on which none of the questions should be worked, or any enterprise undertaken: Jan. 1, 2, 4, 6, 10, 20, 22; Feb. 6, 17, 28; March 24, 26; April 10, 27, 28; May 7, 8; June 27; July 17, 21; Aug. 20, 22; Sept. 5, 30; Oct 6; Nov. 3, 29; Dec. 6, 10, 15.

⁂ It is not right to try a question twice in one day.

ORACULUM.

Numb.	QUESTIONS.	* * * *	** * ** *	* ** * *	** * * **	** ** ** *	** ** * **	** * * *	** ** * *	* * ** **	* * * **	** * ** **	* ** ** **	* ** ** *	* * ** *	* ** * **	** ** ** **	Numb.
1	Shall I obtain my wish?	A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	1
2	Shall I have success in my undertakings?	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	A	2
3	Shall I gain or lose in my cause?	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	A	B	3
4	Shall I have to live in foreign parts?	D	E	F	G	H	I	K	L	M	N	O	P	Q	A	B	C	4
5	Will the stranger return from abroad?	E	F	G	H	I	K	L	M	N	O	P	Q	A	B	C	D	5
6	Shall I recover my property stolen?	F	G	H	I	K	L	M	N	O	P	Q	A	B	C	D	E	6
7	Will my friend be true in his dealings?	G	H	I	K	L	M	N	O	P	Q	A	B	C	D	E	F	7

8	Shall I have to travel?	H	I	K	L	M	N	O	P	Q	A	B	C	D	E	F	G	8
9	Does the person love and regard me?	I	K	L	M	N	O	P	Q	A	B	C	D	E	F	G	H	9
10	Will the marriage be prosperous?	K	L	M	N	O	P	Q	A	B	C	D	E	F	G	H	I	10
11	What sort of wife or husb. shall I have?	L	M	N	O	P	Q	A	B	C	D	E	F	G	H	I	K	11
12	Will she have a son or a daughter?	M	N	O	P	Q	A	B	C	D	E	F	G	H	I	K	L	12
13	Will the patient recover from his illness?	N	O	P	Q	A	B	C	D	E	F	G	H	I	K	L	M	13
14	Will the prisoner be released?	O	P	Q	A	B	C	D	E	F	G	H	I	K	L	M	N	14
15	Shall I be lucky or unlucky this day?	P	Q	A	B	C	D	E	F	G	H	I	K	L	M	N	O	15
16	What does my dream signify?	Q	A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	16

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[47]

A	
* * * *	What you wish for, you will shortly OBTAIN.
** * ** *	Signifies trouble and sorrow.
* ** * *	Be very cautious what you do THIS day, lest trouble befall you.
** * * **	The prisoner DIES, and is regretted by his friends.

** ** ** *	Life will be spared THIS time, to prepare for death.
** ** * **	A very handsome daughter, but a PAINFUL one.
** * * *	You will have a virtuous woman or man, for your wife or husband.
** ** * *	If you marry this person, you will have enemies where you little expect.
* * ** **	You had better decline THIS love, for it is neither constant nor true.
* * * **	DECLINE your travels, for they will not be to your advantage.
** * ** **	There is a true and sincere friendship between you BOTH.
* ** ** **	You will NOT recover the stolen property.
* ** ** *	The stranger WILL, with joy, soon return.
* * ** *	You will NOT remove from where you are at present.
* ** * **	Providence WILL support you in a good cause.

** ** ** **	You are NOT lucky.

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B	
* * * *	The luck that is ordained for you will be coveted by others.
** * ** *	Whatever your desires are, for the present decline them.
* ** * *	Signifies a favor or kindness from some person.
** * * **	There ARE enemies who would defraud and render you unhappy.
** ** ** *	With great difficulty he will obtain pardon or release again.
** ** * **	The patient should be prepared to LEAVE this world.
** * * *	She will have a SON, who will be learned and wise.
** ** * *	A RICH partner is ordained for you.

* * ** **	By THIS marriage you will have great luck and prosperity.
* * * **	THIS love comes from an upright and sincere heart.
** * ** **	A higher Power WILL surely travel with you, and bless you.
* ** ** **	Beware of friends who are false and deceitful.
* ** ** *	You WILL recover your property—unexpectedly.
* * ** *	Love prevents his return home at present.
* ** * **	Your stay is NOT here; be therefore prepared for a change.
** ** ** **	You will have NO GAIN; therefore be wise and careful.

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[49]

C	
* * * *	With the blessing of God, you WILL have great gain.

** * ** *	Very unlucky indeed—pray for assistance.
* ** * *	If your desires are NOT extravagant, they will be granted.
** * * **	Signifies peace and plenty between friends.
** ** ** *	Be well prepared THIS day, or you may meet with trouble.
** ** * **	The prisoner WILL find it difficult to obtain his pardon or release.
** * * *	The patient WILL YET enjoy health and prosperity.
** ** * *	She WILL have a daughter, and will require attention.
* * ** **	The person has NOT a great fortune, but is in middling circumstances.
* * * **	Decline THIS marriage, or else you may be sorry.
** * ** **	Decline a courtship which MAY be your destruction.
* ** ** **	Your travels are IN VAIN; you had better stay at home.

* ** ** *	You MAY depend on a true and sincere friendship.
* * ** *	You must NOT expect to regain that which you have lost.
* ** * **	SICKNESS prevents the traveler from seeing you.
** ** ** **	It WILL be your fate to stay where you now are.

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D	
* * * *	You WILL obtain a great fortune in another country.
** * ** *	By venturing freely, you WILL certainly gain doubly.
* ** * *	A higher Power WILL change your misfortune into success and happiness.
** * * **	Alter your intentions, or else you MAY meet poverty and distress.
** ** ** *	Signifies you have many impediments in accomplishing your pursuits.

** ** * **	Whatever may possess your inclinations this day, abandon them.
** * * *	The prisoner WILL get free again this time.
** ** * *	The patient's illness WILL be lingering and doubtful.
* * ** **	She will have a dutiful and handsome son.
* * * **	The person will be LOW in circumstances, but honest-hearted.
** * ** **	A marriage which WILL ADD to your welfare and prosperity.
* ** ** **	You love a person who does not speak well of you.
* ** ** *	Your travels WILL be prosperous, if guided by prudence.
* * ** *	He means NOT what he says, for his heart is false.
* ** * **	With some trouble and expense, you may regain your property.
** ** ** **	You must NOT expect to see the stranger again.

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E	
* * * *	The stranger WILL not return as soon as you expect.
** * ** *	Remain among your friends, and you will do well.
* ** * *	You will hereafter GAIN what you seek.
** * * **	You have NO LUCK—pray, and strive honestly.
** ** ** *	You will obtain your wishes by means of a friend.
** ** * **	Signifies you have enemies who will endeavor to ruin you.
** * * *	Beware—an enemy is endeavoring to bring you to strife and misfortune.
** ** * *	The prisoner’s sorrow and anxiety are great, and his release uncertain.
* * ** **	The patient WILL soon recover—there is no danger.
* * *	She will have a daughter, who will be honored and respected.

**	
** * ** **	Your partner WILL be fond of liquor, and will debase himself thereby.
* ** ** **	This marriage will bring you to poverty, be therefore discreet.
* ** ** *	Their love is false to you, and true to others.
* * ** *	DECLINE your travels for the present, for they will be dangerous.
* ** * **	THIS person is serious and true, and deserves to be respected.
** ** ** **	You will not recover the property you have lost.

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[52]

F	
* * * *	By persevering you WILL recover your property again.
** * ** *	It is out of the stranger’s power to return.
* ** *	You will GAIN, and be successful in foreign parts.

*	
** * * **	A great fortune is ordained for you; wait patiently.
** ** ** *	There is great hindrance to your success at present.
** ** * **	Your wishes are in VAIN at present.
** * * *	Signifies there are sorrow and danger before you.
** ** * *	THIS day is unlucky; therefore alter your intention.
* * ** **	The prisoner will be restored to liberty and freedom.
* * * **	The patient’s recovery is doubtful.
** * ** **	She will have a fine BOY.
* ** ** **	A worthy person, and a fine fortune.
* ** ** *	Your intentions would destroy your rest and peace.
* * **	THIS love is true and constant; forsake it not.

*	
* ** * **	PROCEED on your journey, and you will not have cause to repent it.
** ** ** **	If you trust THIS friend, you may have cause for sorrow.

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[53]

G	
* * * *	This friend exceeds all others in every respect.
** * ** *	You must bear your loss with fortitude.
* ** * *	The stranger will return unexpectedly.
** * * **	Remain at HOME with your friends, and you will escape misfortunes.
** ** ** *	You will meet no GAIN in your pursuits.
** ** * **	Heaven will bestow its blessings on you.
** * *	No.

*	
** ** * *	Signifies that you will shortly be out of the POWER of your enemies.
* * ** **	ILL-LUCK awaits you—it will be difficult for you to escape it.
* * * **	The prisoner will be RELEASED by death only.
** * ** **	By the blessing of God, the patient WILL recover.
* ** ** **	A daughter, but of a very sickly constitution.
* ** ** *	You will get an honest, young, and handsome partner.
* * ** *	Decline this marriage, else it may be to your sorrow.
* ** * **	Avoid this love.
** ** ** **	Prepare for a short journey; you will be recalled by unexpected events.

H	
* * * *	Commence your travels, and they will go on as you could wish.
** * ** *	Your pretended friend hates you secretly.
* ** * *	Your hopes to recover your property are vain.
** * * **	A certain affair prevents the stranger’s return immediately.
** ** ** *	Your fortune you will find in abundance abroad.
** ** * **	Decline the pursuit, and you will do well.
** * * *	Your expectations are vain—you will not succeed.
** ** * *	You will obtain what you wish for.
* * ** **	Signifies that on this day your fortune will change for the better.
* * * **	Cheer up your spirits, your luck is at hand.
** *	After LONG imprisonment, he will be released.

** **	
* ** ** **	The patient will be relieved from sickness.
* ** ** *	She will have a healthy SON.
* * ** *	You will be married to your equal in a short time.
* ** * **	If you wish to be happy, do not marry this person.
** ** ** **	This love is from the heart, and will continue until death.

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[55]

I	
* * * *	The love is great, but will cause great jealousy.
** * ** *	It will be in vain for you to travel.
* ** * *	Your friend will be as sincere as you could wish him to be.
** *	You will recover the stolen property through a cunning person.

* **	
** ** ** *	The traveler will soon return with joy.
** ** * **	You will not be prosperous or fortunate in foreign parts.
** * * *	Place your trust in God, who is the disposer of happiness.
** ** * *	Your fortune will shortly be changed into misfortune.
* * ** **	You will succeed as you desire.
* * * **	Signifies that the misfortune which threatens will be prevented.
** * ** **	Beware of your enemies, who seek to do you harm.
* ** ** **	After a short time, your anxiety for the prisoner will cease.
* ** ** *	God will give the patient health and strength again.
* * ** *	She will have a very fine daughter.
* **	You will marry a person with whom you will have little comfort.

* **	
** ** ** **	The marriage will not answer your expectations.

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K	
* * * *	After much misfortune, you will be comfortable and happy.
** * ** *	A sincere love from an upright heart.
* ** * *	You will be prosperous in your journey.
** * * **	Do not RELY on the friendship of this person.
** ** ** *	The property is lost for EVER; but the thief will be punished.
** ** * **	The traveler will be absent some considerable time.
** * * *	You will meet luck and happiness in a foreign country.
** **	You will not have any success for the present.

* *	
* * ** **	You will succeed in your undertaking.
* * * **	Change your intentions, and you will do well.
** * ** **	Signifies that there are rogues at hand.
* ** ** **	Be reconciled, your circumstances will shortly mend.
* ** ** *	The prisoner will be released.
* * ** *	The patient will depart this life.
* ** * **	She will have a son.
** ** ** **	It will be difficult for you to get a partner.

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[57]

L	
* *	You will get a very handsome person for your partner.

* *	
** * ** *	Various misfortunes will attend this marriage.
* ** * *	This love is whimsical and changeable.
** * * **	You will be unlucky in your travels.
** ** ** *	This person’s love is just and true. You may rely on it.
** ** * **	You will lose, but the thief will suffer most.
** * * *	The stranger will soon return with plenty.
** ** * *	If you remain at home, you will have success.
* * ** **	Your gain will be trivial.
* * * **	You will meet sorrow and trouble.
** * ** **	You will succeed according to your wishes.
* **	Signifies that you will get money.

** **	
* ** ** *	In spite of enemies, you will do well.
* * ** *	The prisoner will pass many days in confinement.
* ** * **	The patient will recover.
** ** ** **	She will have a daughter.

---

[58]

M	
* * * *	She will have a son, who will gain wealth and honor.
** * ** *	You will get a partner with great undertakings and much money.
* ** * *	The marriage will be prosperous.
** * * **	She, or He, wishes to be yours this moment.
** **	Your journey will prove to your advantage.

** *	
** ** * **	Place no great trust in that person.
** * * *	You will find your property at a certain time.
** ** * *	The traveler’s return is rendered doubtful by his conduct.
* * ** **	You will succeed as you desire in foreign parts.
* * * **	Expect no gain; it will be in vain.
** * ** **	You will have more LUCK than you expect.
* ** ** **	Whatever your desires are, you will speedily obtain them.
* ** ** *	Signifies you will be asked to a wedding.
* * ** *	You will have no occasion to complain of ill-luck.
* ** * **	Someone will pity and release the prisoner.
** **	The patient’s recovery is unlikely.

** **	

[59]

N	
* * * *	The patient will recover, but his days are short.
** * ** *	She will have a daughter.
* ** * *	You will marry into a very respectable family.
** * * **	By this marriage you will gain nothing.
** ** ** *	Await the time and you will find the love great.
** ** * **	Venture not from home.
** * * *	This person is a sincere friend.
** ** * *	You will never recover the theft.
* *	The stranger will return, but not quickly.

** **	
* * * **	When abroad, keep from evil women or they will do you harm.
** * ** **	You will soon gain what you little expect.
* ** ** **	You will have great success.
* ** ** *	Rejoice ever at that which is ordained for you.
* * ** *	Signifies that sorrow will depart, and joy will return.
* ** * **	Your luck is in blossom; it will soon be at hand.
** ** ** **	Death may end the imprisonment.

---

[60]

O	
* * * *	The prisoner will be released with joy.
** *	The patient’s recovery is doubtful.

** *	
* ** * *	She will have a son, who will live to a great age.
** * * **	You will get a virtuous partner.
** ** ** *	Delay not this marriage—you will meet much happiness.
** ** * **	None loves you better in this world.
** * * *	You may proceed with confidence.
** ** * *	Not a friend, but a secret enemy.
* * ** **	You will soon recover what is stolen.
* * * **	The stranger will not return again.
** * ** **	A foreign woman will greatly enhance your fortune.
* ** ** **	You will be cheated out of your gain.
* **	Your misfortunes will vanish and you will be happy.

** *	
* * ** *	Your hope is in vain—fortune shuns you at present.
* ** * **	That you will soon hear agreeable news.
** ** ** **	There are misfortunes lurking about you.

P	
* * * *	This day brings you an increase of happiness.
** * ** *	The prisoner will quit the power of his enemies.
* ** * *	The patient will recover and live long.
** * * **	She will have two daughters.
** ** ** *	A rich young person will be your partner.
** **	Hasten your marriage—it will bring you much happiness.

* **	
** * * *	The person loves you sincerely.
** ** * *	You will not prosper from home.
* * ** **	This friend is more valuable than gold.
* * * **	You will NEVER receive your goods.
** * ** **	He is dangerously ill, and cannot yet return.
* ** ** **	Depend upon your own industry, and remain at home.
* ** ** *	Be joyful, for future prosperity is ordained for you.
* * ** *	Depend not too much on your good luck.
* ** * **	What you wish will be granted to you.
** ** ** **	That you should be very careful this day, lest any accident befall you.

[62]

Q	
* * * *	Signifies much joy and happiness between friends.
** * ** *	This day is not very lucky, but rather the reverse.
* ** * *	He will yet come to honor, although he now suffers.
** * * **	Recovery is doubtful; therefore be prepared for the worst.
** ** ** *	She will have a son who will prove forward.
** ** * **	A rich partner, but a bad temper.
** * * *	By wedding this person you insure your happiness.
** ** * *	The person has great love for you, but wishes to conceal it.
* * ** **	You may proceed on your journey without fear.
* * *	Trust him not; he is inconstant and deceitful.

**	
** * ** **	In a very singular manner you will recover your property.
* ** ** **	The stranger will return very soon.
* ** ** *	You will dwell abroad in comfort and happiness.
* * ** *	If you will deal fairly you will surely prosper.
* ** * **	You will yet live in splendor and plenty.
** ** ** **	Make yourself contented with your PRESENT fortune.

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